Vol. XC, No. 1 January, 1934

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

BX
801
E17
90

CONTENTS

JESUS AS THE REVELATION OF GOD 1
The Most Rev. ALBAN GOODIER, S.J., Archbishop of Hierapolis.
THE PRIESTHOOD OF COLONIAL MARYLAND (1634-1773)
Thoughts for this Tercentenary Year 14
The Rev. PETER GUILDAY, Ph.D., LL.D., J.U.D., Washington, D. C.
THE PRIEST AND THE LIQUOR PROBLEM
In View of the Repeal of the Eighteenth Amendment 32
The Rev. JOSEPH McSORLEY, C.S.P., New York City.
STREET CORNER APOLOGETIC
Exposition, not Controversy, the Rule of the Day 44
F. J. SHEED, London, England.
THE HOLY LITURGY OF THE CATHOLIC SYRIANS 57
DONALD ATTWATER, Hyfrydle, West Wales.
PLENARY INDULGENCE FOR PARTICIPATION IN PROCESSION OF THE BLESSED SACRAMENT 68
RECENT EPISCOPAL ARMS:
I. The Archbishop of Egina, Coadjutor of San Francisco 70
II. The Bishop of Helena 71
III. The Bishop of Seattle 72
PIERRE DE CHAIGNON LA ROSE.
AN INSTITUTE OF CATHOLIC ACTION 73
TRUE SUN MIDNIGHT BY YOUR WATCH FOR 1934 77
HUGH C. MITCHELL, Washington, D. C.
MAY PRIESTS OFFICIALLY WITNESS MARRIAGES BETWEEN NON-CATHOLICS? 84
PRAYERS AFTER LOW MASS ON FIRST FRIDAY 86
THE PROBLEM OF JESUS 88
The Rev. FRANCIS X. PIERCE, S.J., Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1933. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne
Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

ALTAR BOYS' CASSOCKS & SURPLICES

HALF WOOL SERGE CASSOCKS

The material used in the tailoring of our Half Wool Serge Cassocks is a good quality Half Wool Serge which will give years of wear; lining to the waist reinforces them against the greatest strain. This Cassock meets the demand of those who prefer a better wearing garment. They are more durable, make a better appearance, and are by far the best value of any Altar Boy Cassock on the market.

Age	Down Back Measure	Poplin Silk Finish Each	Serge Half Wool Each	Serge All Wool Each
6 yrs.	36 in.	$3.25	$5.00	$6.75
7 yrs.	38 in.	3.75	5.50	7.50
8 yrs.	40 in.	3.75	5.50	7.50
9 yrs.	42 in.	4.25	6.00	8.00
10 yrs.	44 in.	4.25	6.00	8.00
11 yrs.	46 in.	4.50	6.75	8.50
12 yrs.	48 in.	4.50	6.75	8.50
13 yrs.	50 in.	5.00	7.50	9.50
14 yrs.	52 in.	5.00	7.50	9.50
15 yrs.	54 in.	5.75	8.25	10.50
16 yrs.	56 in.	5.75	8.25	10.50
17 yrs.	58 in.	6.50	9.75	11.50
18 yrs.	60 in.	6.50	9.75	11.50
19 yrs.	62 in.	7.50	10.50	12.50

10% Discount Allowed on Orders for 24 or More Cassocks or Surplices

SURPLICES

No. 13. Lawn, with lace	$1.55 to $2.15
No. 14. Lawn, without lace	1.15 to 1.75
No. 15. Oriental Lace. Lace edges around yoke. Price	3.50 to 4.25

CIBORIUM

No. 777

Special Low Prices

Sterling Silver cup all heavily Gold plated.

Capacity	Price
300 host...	$35.00
400 host...	$40.00
500 host...	$45.00
600 host...	$50.00

PRIEST CASSOCKS

SILK WARP HENRIETTA CASSOCK
(30% Silk 70% Wool)
$45.00

SERGES
All Wool
$35.00
and
$40.00

BASKET WEAVE
$38.50

Write for samples of materials, easy self-measurement blank and style book.

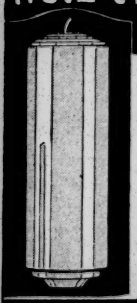
HANSEN'S SEVEN DAY CANDLES

"the Candle with the Purple Wick"

TWO STYLES { No. 1—Cone shaped Candles
No. 2—Cylinder shaped Candles

Hansen's Special Sanctuary Candles are the result of years of study to determine the requirements for a perfect 7-day candle. Either our cylinder shape or our cone shaped candles are guaranteed to give 100% satisfaction. They are dependable, odorless, and clean burning, and carry the Hansen "Money-Back" Guarantee.

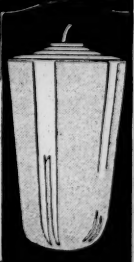
NO. 2 CYLINDER TYPE CANDLES $25.00



SPECIAL OFFER

With the first case of fifty candles (cylinder type), ordered, a ruby glass, glass follower, aluminum cup and your choice of a standing or hanging fixture for the cylinder style candles will be furnished gratis upon request. (Please specify your preference of type fixture when ordering.)

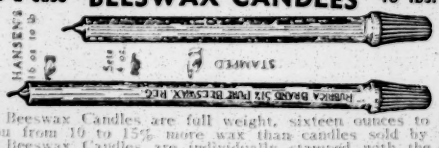
NO. 1 CONE TYPE CANDLES $22.50



SPECIAL OFFER

With the first case of fifty candles (cone-shaped), ordered, a ruby glass and brass protector will be included gratis upon request.

48 lbs. to a case BEESWAX CANDLES 48 lbs. to a ca



Hansen's Beeswax Candles are full weight, sixteen ounces to the pound, giving you from 10 to 15% more wax than candles sold by the "set." Hansen's Beeswax Candles are individually stamped with the percentage of beeswax they contain.

	1 Case 48 lbs. Per lb.	2 Cases 96 lbs. Per lb.	3 Cases 144 lbs. Per lb.	5 Cases 240 lbs. Per lb.	10 Cases 480 lbs. Per lb.
51% Rubrica Brand Stamped Beeswax Candles—Full weight, 16 oz. to lb.	60c	56c	54c	52c	51c
60% Plena Brand Stamped Beeswax Candles—Full weight, 16 oz. to lb.	70c	66c	64c	62c	61c
100% Virginal Brand Stamped Beeswax Candles—Full weight, 16 oz. to lb.	80c	76c	74c	72c	71c
Composition Brand Wax Molded Candles—16 oz. to lb	30c	28c	26c	25c	24c
Stearic Acid Candles—Snow White, Extra Hard Hydraulic Pressed, 16 oz. to lb.	30c	28c	26c	25c	24c

VOTIVE LIGHTS

	15-Hour Votive Lights	10-Hour Straight Side	10-Hour Tapered Lights	6-Hour Votive Lights
1 to 24 Gross, per Gross	$3.00	$2.25	$2.50	$1.9
25 to 49 Gross, per Gross	2.75	2.00	2.25	1.8
50 to 100 Gross, per Gross	2.50	1.75	2.00	1.4
Over 100 Gross, per Gross	2.25	1.57½	1.80	1.3

ALL STEEL MASS CHART $9.75

Complete outfit consisting of one Steel Mass Chart, size 34½x22¼ inches, colors, sixteen figures of Priests, nine Altar boys, seven panels, thirteen Altar pieces, all in natural colors. Complete booklet of explanations furnished with each set.

Price, complete—Reduced from $17.50 to..... $9.75

CONTENTS CONTINUED

ANALECTA:

SACRA PAENITENTIARIA APOSTOLICA (Officium de Indulgentiis):

Indulgentia Plenaria iis conceditur, qui Sollemnibus Processionibus Eucharisticis pie intersunt 68

STUDIES AND CONFERENCES:

Our Analecta—Roman Document for the Month 70

Recent Episcopal Arms:

I. The Archbishop of Egina, Coadjutor of San Francisco 70

II. The Bishop of Helena 71

III. The Bishop of Seattle 72

Pierre de Chaignon la Rose.

An Institute of Catholic Action 73

True Sun Midnight by Your Watch for 1934 77

Hugh C. Mitchell, Washington, D. C.

Ringing of Bell at Mass on Side Altar 83

May Priests officially witness Marriages between Non-Catholics? 84

Contrition in the Virtue of Penance 85

Breaking Abstinence for Reasons of Economy 85

Forty Hours' Devotion concurring with Candlemas and Feast of St. Blase 86

Prayers after Low Mass on First Friday 86

Removal of Foetus in Tubular Pregnancy 87

Taking Blessed Sacrament to Out-Mission for Benediction 87

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: The Problem of Jesus 88

The Rev. Francis X. Pierce, S.J., Woodstock, Maryland.

CRITICISMS AND NOTES:

Leslie: The Oxford Movement 100

Dignan: History of Legal Incorporation of Catholic Church Property in U.S. . 103

Lyons: The Catholic Church 104

Woywod: Canonical Decisions of the Holy See 104

Renaudin: Assumptio B. Mariae Virginis Matris Dei 105

O'Grady: Levi Silliman Ives 106

Scarre: An Introduction to Liturgical Latin 107

LITERARY CHAT ..... 108 **BOOKS RECEIVED** 111

ANGELIQUE gold brocade, first prize, Paris Exposition, COPE, VEIL and STOLE. Value, $1,500.00; offered for one half the amount. Sole reason: Too heavy for South.
The Right Rev. Monsignor W. J. TEURLINGS, Lafayette, Louisiana.

ESSENTIALIA PHILOSOPHIAE

Quae in Usum Incipientium Digessit
FRANCISCUS P. SIEGFRIED

Second Edition, Revised and Enlarged
olim in Seminario S. Caroli Borromaei Philadelphiense Professor

Pocket Summary of Catholic Philosophy, giving the essentials of **Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics,** briefly, clearly, in form of question and answer.

All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

The Dolphin Press - - - 1722 Arch Street, Philadelphia

The Catholic University of America

WASHINGTON, D. C.

Most Reverend JAMES H. RYAN, S.T.D., Ph.D., LL.D., Litt.D., Rector

(Member of the Association of American Universities)

THE SCHOOL OF THE SACRED SCIENCES

The purpose of this School is to conduct work of a graduate character in the various fields of theology. Students who have completed the usual seminary course of four years are trained under this Faculty in methods of research and prepared for advanced degrees, namely, the Licentiate and the Doctorate in Sacred Theology, according to the prescriptions of the Apostolic Constitution "*Deus Scientiarum Dominus.*"

THE SCHOOL OF CANON LAW

For admission as a matriculate student to the courses of study now offered in the School of Canon Law, the applicant must have completed successfully a course of subjects according to Canon 1365 of the Code of Canon Law and the provisions of the Ordinances of the Sacred Congregation of Seminaries and Universities, May 24, 1931, Art. 26, 2°, a), b), c). All applications for admission must be presented in writing to the Rector, stating the full name, age, and residence of the applicant, and must be accompanied by a testimonial letter from his ecclesiastical superior and a certificate of his previous classical, philosophical, and theological studies.

THE GRADUATE SCHOOL OF ARTS AND SCIENCES

The purpose of the Seminary is to provide a full course in all the branches of knowledge prescribed for students preparing for the priesthood. Applicants for admission must have their status as seminarians certified by their religious superiors. For admission to the course in Philosophy, credits for two years' successful college work must be submitted, or equivalents therefor. Students in the Seminary may continue their work for academic degrees, subject to the ordinary requirements of the University.

THE SEMINARY

The principal aim of this School is to train teachers and administrators and research specialists in the proven ways of scholarship, enabling them to pass on to others the accumulated treasures of knowledge and to add to that knowledge by their own researches.

Departments: American Church History, Architecture, Biology, Celtic (including Comparative Philology), Chemistry, Economics, Education, English, Geology, German, Greek and Latin (including Comparative Philology), History, Mathematics, Mechanics (including Aeronautics), Philosophy, Physics, Politics (Government and International Law and Relations), Psychology, Religion, Romance Languages (French, Italian, Spanish), Semitic Languages and Literatures (Hebrew, Aramaic, Syriac, Arabic, Ethiopic, Assyrian, Egyptian, Coptic, Armenian), Sociology (including Anthropology).

Address all inquiries to the Registrar

The Catholic University of America

Washington, D. C.

THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. X.—(XC).—JANUARY, 1934.—NO. 1.

JESUS AS THE REVELATION OF GOD.

God, who at sundry times and in divers manners spoke, in times past, to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son;

Whom he hath appointed heir of all things, by whom also he made the world.

Who, being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high.—Hebrews 1 : 1-3.

WHEN WE STUDY the claim of Jesus Christ our Lord, and the significance of His revelation, we cannot make too much of this introduction to the Epistle to the Hebrews. The author is about to enter on the argument for Christ as it would most appeal to the Jewish mind, and, like a sound controversialist, he begins by stating what is common ground, and what every Jew of his generation will admit. He is not writing for an agnostic or a rationalistic age such as ours; he has no need to define his terms, like St. Paul before the Greeks. He can assume the fact of the one, true God, almighty, everlasting, the Lord of heaven and earth; Him whom his readers have always held to be peculiarly their own, the God of Israel. He can assume, moreover, as accepted by them all, the fact of divine revelation; that God has chosen, at sundry times and by divers means, to make Himself and His ordinations known to His own people. He has sent to them prophets, and has spoken to them by their mouth; He has given certain signs, certain manifestations, by which they might know His mind

and His will. As the centuries have succeeded one another, these prophecies and signs have accumulated; each has added something to their knowledge, each has encouraged them to believe that one day the picture would be completed, one day the coping-stone would be put to complete the arch that spanned the history of the Jewish people.

Thus much he knows he can assume; there will be no faithful Jew who reads his argument, not even the most perverse and obstinate, but will readily concede these two postulates. Then, with a magnificent sweep characteristic of St. Paul, he asserts in brief the thesis he is about to maintain. This completion of the picture, for which they have so long been looking, has at last in their own day been accomplished; the stone, though rejected by the builders, has been set in its place and the arch has been rounded. God has finally spoken, no longer by a prophet but by His own Son; and because He has so spoken His message is now complete. He has spoken by One who is His equal; who reflects Him and His word perfectly; who, with Him, is the Creator and Lord of all that is; who, with Him, can purify from sin. He has revealed Himself through One who is in the fullest sense divine; who, having finished the work that was given to Him, has returned to His rightful place in heaven, and sits now on the right-hand of the Father, above the prophets, above the very angels, truly God and truly Man, "a priest for ever according to the order of Melchisedech", "ever living to make intercession for us".

We say we cannot make too much of the assumption contained in this preface to the Epistle to the Hebrews, because it expresses the background against which Jesus and His revelation can alone be adequately judged. The Jews of His time, one and all, good and bad, devout and worldly-minded, believed in the one, true God of their fathers, in the fact of successive revelation to their race, in the promise that some day, and indeed in their day, the Messias would come and complete all that had already been revealed. If we take the Gospels as witness to their times and no more, they are full of this belief and anticipation. The scenes that make up the story of the Nativity, from the message to Zachary to the return of the Holy Family to Nazareth, seem almost to have been selected to emphasize this fact. When the Baptist

appeared, again the first question was whether or not he was the Messias; and that, not from his followers only, but from observant critics in Jerusalem. When Jesus was at last manifested, it was as the Messias that His first disciples welcomed Him; doubting followers of the Baptist chose this as their test question; until the very end His enemies complained that He would not make clear to them whether or not He was the Christ.

Upon a scene with a background such as this we see a man come from a hidden country village of Galilee, one more, it might have been thought, of the claimants to the title of Messias, and less plausible than many. And yet at once, by a kind of instinct, by a kind of apprehension, before He has yet spoken a word, men of goodwill begin to gather to Him, while those in high places in Jerusalem begin to watch and suspect Him. He makes no attempt to stir up a revolution; He stands back as if He does not mind whether men follow Him or not. It is not, therefore, any political issue, any unwonted rousing of the people, whether against themselves or against their Roman overlords, that gives them their first cause for fear. He walks in amongst them regardless of their animosity, as a king might walk through his own palace. He acts single-handed, on His own authority, without a follower to support Him, and they stand by Him stupefied, paralyzed, not knowing what they shall say or do. They do not treat Him as they would treat any other man who did the like, and as any disturber of the peace should be treated, with contempt and the hand of the law. They know at once that here is something new; that in this Man who so reveals Himself there is a tremendous challenge. They ask Him for His credentials, His testimonials, His right to act as He did; by their very demand they acknowledge Him their Master from the first.

When at length He begins to speak, it is not so much the substance of His teaching that troubles them; it is the constant challenge of the Man Himself. They are the masters in Israel, the expounders of the Law and the Prophets, yet none would dare to set himself up as equal to any one of them. This Man, from Nazareth, who " has never learnt ", puts His word above that of Moses. He declares their God-given Law to be imperfect, and that He has come to perfect it. He gives a

new meaning to the prophecies, by claiming to fulfil them in Himself. He does not argue tentatively, as do the scribes; He speaks always, in public and in private, as one who had authority to speak. Man though He showed Himself at every point, yet He speaks of Himself as exalted above all creatures. Nay more, He puts Himself on the level of God Himself, demanding from men implicit faith, entire love, and even allowing men to fall down and worship Him. Sometimes He would induce men to it, as with a blind beggar whom He healed in the city of Jerusalem. He claims to forgive sins, which He allows that only God can do, and to prove His claim He raises a paralytic from his bed. What prophet before Him had ever dreamt of doing that? The Pharisees were right in their conclusion: either Jesus had that power or He had not; either He was equal to God, or what He said was blasphemy.

But that was by no means all. From the first the charge was brought against Him that "He made Himself the Son of God"; and that in a sense literal and true, in a sense that meant for Him the same obeisance as was given to the Father in heaven. "Amen, amen I say to thee, that we speak what we know, and we testify what we have seen" (John 3: 11).—"All things are delivered to me by my Father. And no one knoweth the Son but the Father,—and who the Father is, but the Son, and to whom the Son will reveal him" (Luke 10: 22).—"This is the will of my Father; that everyone who seeth the Son and believeth in him may have everlasting life, and I will raise him up in the last day" (John 6: 40).—As time went on, claims and declarations such as these multiplied, in Jerusalem where they could not be mistaken, in Galilee where their meaning grew upon a less sophisticated people. "You are from beneath, I am from above. You are of this world, I am not of this world" (John 8: 23).—"Before Abraham was made, I am" (John 7: 58).—"I and the Father are one" (John 10: 30).—"Thou art the Christ, the Son of the living God" (Mat. 16: 16).—"And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee" (John 22: 5).—We watch the revelation growing in emphatic clearness, to His friends and to His enemies, until the climax is reached: "I adjure thee, by the living God that thou tell us if thou be the Christ the Son of God" (Mat.

26: 64).—"He hath blasphemed. What further need have we of witnesses" (ibid., 65).—"We have a law, and according to the law he ought to die, because he made himself the Son of God" (John 19: 7).—Messias, Son of Man, true Son of God; there is no mistaking the development, consistent from the first, without any groping or hesitation of His own. He goes straight forward to His goal, training men, friends and enemies, to follow Him, knowing well all the time that He was "set for the fall and for the resurrection of many", that because some would not take it He must die, but for those who would, it was eternal life.

If He was thus clear and emphatic in His witness of Himself before men, no less is His witness confirmed by His dealing with God, His Father. It is that of a true Son with a true Father, of a loving Son, who has the service of His Father always before His eyes, who has no other object in life. "Did you not know that I must be about my Father's business?" (Luke 2: 49), are the first words we hear that He uttered; and they are the motto of His whole career. "The Father in heaven, My Father, Your Father, Our Father"; He can never speak of God but He must give Him this name, and that with all the affection of a son who is keen that all should know the length and breadth of that Father's love. Into the hands of the Father, in life and in death, He surrendered His all: "My meat is to do the will of him that sent me" (John 4: 34). He had no other object in life: "I do always the things that please him" (John 8: 29); He had no other satisfaction but the knowledge that the Father was well pleased: "At that same hour he rejoiced in the Holy Ghost and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight" (Luke 10: 21). If even His own deserted Him, still He was "not alone, for the Father is with me"; if the burden was apparently too much for Him, nevertheless: "Father, not as I will, but as thou wilt" (Mat. 26: 39); when at last the hour of death came: "Father, into thy hands I commend my spirit" (John 11: 28). Throughout His life we are impressed by that familiarity, that intimacy, that natural tendency to prayer

which is certainly His first human characteristic, and which gradually grew upon His own till in the end they saw in prayer the best imitation of their Master.

"We have found the Messias; we have found him of whom Moses in the Law and the prophets did write." If this could be said by a disciple on the day of their first meeting, what would he have said at the end? It was the same disciple who at the Last Supper said: "Lord, show us the Father, and it is enough for us" (John 14:8). But indeed he had been shown the Father. For when next we come to consider what was the message the Son of God had brought from heaven, is it too much to say that it was precisely this: the revelation of the Fatherhood of God? By this alone, as someone has said, the religion of Jesus was really a new thing. To whom had this intimate affection of God occurred before? Even in the psalms He was the King, to be adored and loved as by a servant; the service and love of a child was scarcely there. To the Jews in the centuries He had always been the Judge, just, merciful, forgiving, worthy of all love; nevertheless the idea that He was what Jesus claimed for Him would have seemed almost a blasphemy. Yet it was precisely this that Jesus emphasized. He did not depart from the teaching of the prophets. God was still "Lord of heaven and earth"; man was still His servant; but Jesus added this new thing, the Fatherhood with all it entailed. The Jews might begin their morning prayer with the words: "Praise be to thee, Lord, our God and the God of our Fathers"; He would have His disciples begin: "Our Father who art in heaven". This gave a new orientation. The Father who was in heaven would give good things to them that asked Him. Let them not think too much what they should eat nor what they should drink, for their Father knew that they had need of these things. Let them not be afraid, for it had pleased their Father to give them a kingdom. Let them love, not only "the Lord their God", but Him who loved them as a Father. There is immense significance in that final prayer of Jesus: "Father, I have manifested thy name"—the name of Father—"to the men whom thou hast given me.—Holy Father, keep them in thy name.—Just Father, the world hath not known thee, but I have known thee.—And I have made known thy name to

them, and will make it known, that the love wherewith thou hast loved me may be in them, and I in them" (John 17). We do not wonder that those who came after Him seized upon this as the centre of all. "I write unto you, babes, because you have known the Father", writes St. John (1 John 2: 14); and he points to the highest goal a little later: "Behold what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. — Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be (1 John 3: 1, 2). And St. Paul, contrasting the old with the new: "You have not received the spirit of bondage in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba, Father. For the Spirit himself giveth testimony to our spirit that we are the sons of God. And if sons, heirs also: heirs indeed of God, and coheirs with Christ" (Romans 8: 15-17).

Next, with the teaching of the Fatherhood of God there came the proclaiming of the Father's kingdom. The "sons of God", the sons of such a Father, were not human beings and no more; they were princes of His household, who were to sit at His table, and were to rule as the Father would give them to rule. "Thy kingdom come" was to be on their lips when they spoke to their Father, as if that were to be the happy consummation of all things in this weary world; a kingdom not indeed of this world as had been expected, though it was to be intimately within it, as the leaven in the bread; a spiritual kingdom, but one that gave life, a kingdom of grace and truth; a kingdom of free men, yes, but freed essentially from sin, of victorious men, but conquerors mainly of themselves. It was a kingdom of a new chosen people, that would come from east and west, to be preached to every creature, whether Gentile or Jew; a kingdom to be entered by a new initiation, by faith in Himself, Jesus Christ, its King, and by the baptism that He ordained. The founding of that kingdom would be the turning-point in the history of mankind; it would be a treasure of great price which he who discovered it would value above all things else. In time to come men would see that kingdom, as a city on a hill, as a festival board toward which all eyes would turn. It would be built upon a rock and nothing would prevail against it; it would be

founded in the hearts of men and no power on earth or in hell would be able to eradicate it. It would grow as a tree from a seed till it covered the whole earth; it would spread as leaven in bread, till the whole race of men was leavened by it. It would suffer violence, yet would never perish; its children would suffer, yet in the midst of their suffering their sorrow would be turned into joy. Such would be its story in this world; at the end would be its perfect fulfilment, in itself and for all its members: "Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world".

Not only was God the Father of men, not only were His children destined to be princes in His kingdom, in this world and in the next; God was also the standard of all life, the ideal toward which every child of His kingdom might aspire. "Be you therefore perfect, as your heavenly Father is perfect" (Mat. 8:48), was uttered as a new thing early in the life of Jesus; it remained implicit till the end. "Be ye holy, because I am holy" (Lev. 11:44), had been said in the Law of Moses; here was an ideal that was far more intimate. Away, then, with those external standards and signs of holiness which had been sufficient for scribes and Pharisees; the washing of hands, the avoidance of sinners, the outward observance of the sabbath, the straining out of gnats and swallowing camels, the "heavy and insupportable burdens" which were for ever being multiplied and laid on men's shoulders. Instead, Jesus would have men be holy "unseen by men", judge of justice from within. If the heart were evil, no external cleansing could save it; if the heart were good and true, purification without mattered little. Sanctity was not to be measured by what men might see and think about it; it was what it was in the sight of the Father and no more. "Thou, when thou shalt pray, enter into thy chamber, and, having shut the door, pray to thy Father in secret. And thy Father, who seeth in secret, will repay thee" (Mat. 6:18). "God knoweth your hearts, for that which is high to men is an abomination before God" (Luke 16:15). Likeness to the Father, the source and centre of all good; intimacy with the Father, who held His own near to His heart; a child's love and service of the Father, simple, and confident, and entire;

from that a child's love of all the Father loved, whether good or bad, friends or enemies: "On these two commandments dependeth the whole Law and the prophets" (Luke 10: 27). To this all the rest was relative and no more; from it all the rest drew whatever of good was in it.

"On these two commandments" depended all the rest; this was a new thing and the last. He Himself had demonstrated this in all He had said and done; in His blessing on the poor and meek, in His gentleness alike to His friends and His enemies, in His invincible forgivingness no matter what men might do to Him: "Judas, dost thou betray the Son of Man?" (Luke 22: 48.)—"Jesus turning looked on Peter" (Luke 22: 48).—"Father, forgive them, for they know not what they do" (Luke 22: 34). He had shown it in His fathomless compassion, for the leper on the road, for the widow bereaved, for two sisters who mourned a dead brother, for the whole multitude that was distressed, "and lying like sheep that had no shepherd" (Mat. 9: 36). He had drawn on those who loved Him to love others for His sake, saying that what they did to them they did to Him: "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me" (Mat. 25: 40). At the end of all, as if to sum up all He had taught in one word, He reiterated this as a "new commandment", as the one sign by which His disciples would be known, as the one thing above all things else in which they should take Him as their model: "A new commandment I give unto you: that you love one another as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another" (John 13: 34, 35). In this He would have the contrast proved between the Old and the New: "You have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you" (Mat. 5: 43-45). Indeed, as if His message should be rounded off, and end where it had begun, in doing this they would prove themselves "children of the Father, who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust" (Mat. 5: 45). The message of Jesus Christ is transcendentally a message of love.

These were the "good tidings of great joy to all the people" which Jesus gave to the world; greater than any other that had ever been given before, unequaled by any teaching since, more than natural, in spite of their utter simplicity. And all this He confirmed, emphasized, placed beyond question, or argument, or doubt, by the intense, convincing personality manifested in Himself. We may look back and may see that there was knowledge in Him more than that possessed by any man, knowledge of this world and of the next; truth, infallibility, in regard both to the present and to the future, explaining that "speaking with authority" which convinced His hearers, though they could not have said why. We look at Him and recognize His absolute sinlessness, so secure that He could defy His enemies to convince Him of any sin; no man before Him or since, be he ever so perfect, has been able, or has ventured to do that. We listen to Him, and there rings out in every word that absolute truthfulness which even His enemies allowed to Him: "Master, we know that thou art a true speaker, and teachest the way of God in truth" (Mat. 22: 16). We watch Him and marvel at His bravery in facing every ordeal, His humility in remaining always as other men, His gentleness in manner that made Him always all things to all, His compassion for all suffering, His abiding, invincible love of His fellowmen, even of His enemies, so that however He might be compelled to rebuke them yet never could anyone complain that he had been slighted, or contemned, or insulted. "He is a good man", said the people in the Temple when they discussed Him (John 7: 12); "He hath done all things well", cried the crowd in Decapolis; "He went about doing good" (Acts 10: 38), was the summary of His life when He had gone and all was over. St. Paul expresses it with still greater force; to Him the whole life of Jesus was "the appearance of the love and kindness of God our Saviour" (Titus 3: 4); His life was in itself the manifestation of God.

Indeed Jesus Christ spoke with justice when He said that He was, with His Father, His own witness. "Although I give testimony of myself my testimony is true" (John 8: 14). On the evidence of His own life, and of all that has come to the world because of Him, He was the greatest of men, He was too great to be merely man, He was divine, He was what

He declared Himself to be, the divine and the human were united in His Person, He was the true Son of God. Let us get out of our self-conscious, sophisticated, windy generation, and the truth appears; judge Him in Himself, and by the standards of a generation that was alive, and which put Him to every test, and we cannot make any mistake. He is absolute, He is perfect, He is universal; He is free from the limitations of common men, He is of every time, of every generation. He stands alone; there is none to compare with Him, even the saints who have come after Him, and have moulded their lives on His example, fall far behind Him in perfection, remain feeble men like the rest. He inspired hatred as no other man, love as no other, and to this day that hatred and that love have remained; of what other man, in all the world's history, can even a semblance of this be said? No man has influenced the world as He has influenced it; no man in any generation affected it as He; to-day no name stands for more throughout the world than the undying, all-winning Name of Jesus Christ. And it is the living Person that has had that influence, far more than what He said and did; though what He said and did stand for more in the making of the world than all the words and all the deeds of all sages and philosophers combined. Men revere Him today, and the reverence never wearies or grows less. They admire Him with an enthusiasm that can be given to no dead thing; they love Him, they serve Him, with a love and a service they could give to no other. Indeed He is His own witness, and the confession lives on: "Thou art the Christ, the Son of the living God" (Mat. 16: 16).

In all that has been said hitherto we have made little reference to the works by which Jesus Christ gave proof of the power that was in Him. Yet, when everything else failed to convince His enemies, He Himself appealed to these as a final argument. "If you will not believe me", He said, "believe my works, for these are they that give testimony of me" (John 5: 35). The miracles of Jesus Christ have their importance, and that chiefly in this, that they are unique. Others have worked miracles before Him and since; He told His disciples that they should do greater things than He did. But they have worked them, not in their own name, not by any power of their own. Jesus alone claims that power as essen-

tially belonging to Himself; He alone works miracles by His own word: if others should work them it would be "in His name", by power which He would delegate to them. In this He showed Himself the Lord of all the world, of the things of earth, of nature itself, of life and death, of the very powers that were outside nature; His word was the word of the Almighty, who made all things, who created all things, and could unmake or change as He had made. "All things were made through Him, and without Him was made nothing that was made" (John 1:3). — "I will, be thou made clean" (Mat. 8:3). — "Young man, I say to thee, arise" (Luke 7:14). — "Receive thy sight" (Luke 18:42). — "Lazarus, come forth" (John 11:43). — "I have power to lay down my life, and to take it up again" (John 10:18). — There is a witness in the manner of all these that cannot be gainsaid, except by the flattest refusal to accept all evidence. It is easier to ignore a miracle worked before our very eyes, than to set aside the authority and the deeds of Him who spoke and acted with such supreme right. Peter could later say: "In the name of Jesus Christ of Nazareth, arise and walk" (Acts 4:6); Jesus acted in His own name. It is not the nature of the miracle itself which matters, it is the manner of Him who worked it. Unbelief has endeavored to explain away the first, the second it has merely ignored.

But of nothing is this more true than of the crowning miracle of all, the raising by Jesus of His own body from the dead. Repeatedly He had said that He would do it; His enemies had asked Him for a sign, and He had given them this, and this alone; in spite of their affecting to give other meanings to His words, they showed at the end that they understood full well what He had meant: "Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again" (Mat. 18:63). Of the permanent belief in the fact, fixed firm and proclaimed in the open streets from within fifty days of the event, and within a few hundred yards of the open grave, we have ample evidence; of the persistence of that belief, simple and entire and without equivocation, the whole story of the Early Church bears witness. "Witnesses of the Resurrection" (cf. Acts 1:22); this was the title of the Twelve; they were witnesses to men who were

not fools or enthusiasts, but subtle Greeks and sober-minded Romans, yet they won their way. Those who would deny the Resurrection have a mighty task before them. They must not only explain the empty tomb, which was there for anyone to explore; they must not only account for the silence of the scribes and Pharisees, who might easily have produced counter-evidence if it were there. They may not merely say that Peter was "full of new wine" (Acts 2: 13); they must find a cause for that abiding certainty upon which the whole faith of Christianity has been built, and for which millions have died. "If Christ be not risen, then is our faith vain" (1 Cor. 15: 14), proclaimed St. Paul, relying with confidence on the firm knowledge of those who heard him. To believe in such a thing demanded a faith more than human from the first, yet was that faith freely given. It had the evidence of experience against it, no less then than now; men could say then, as they say to-day, that the dead do not rise again; yet that faith persisted and never flinched. The wisdom of Jewry found it a stumbling-block; to the philosophic Gentile it was merely foolish; none the less did those who knew hold to it, declaring it the power and the glory of God. They held to it, and to Him who had thereby proved Himself Master of life and death, of this world and the next, of time and eternity. And in that faith they had looked into the future, and prophesied what would be with a confidence that has no parallel. "Having risen, he dieth now no more; death shall no more have dominion over him" (Rom. 6: 9). He had made one promise, that He would do what no man could do, and He had kept His word; He had made another, again beyond the power of any man, and He would keep that no less. "Behold, I am with you all days, even to the consummation of the world" (Mat. 28: 20). In the strength of that assurance they had gone forth to the conquest of mankind, and even to this day, "Behold, all the world goes after them" (John 12: 19). All this they must needs explain who would deny the Resurrection of our Lord Jesus Christ: "Yesterday, to-day, and the same for ever" (Heb. 13: 8).

✠ ALBAN GOODIER, S.J.
Archbishop of Hierapolis.

THE PRIESTHOOD OF COLONIAL MARYLAND. (1634-1773)

DURING THIS TERCENTENARY YEAR considerable attention will be given to the unique place Maryland holds in the history of the politico-religious development of our nation. One of the most attractive chapters may be neglected: it is that which tells the story of the apostolic zeal and courage of the priests who kept the Faith alive in Maryland from the landfall in 1634 to the Suppression of the Society of Jesus one hundred and thirty-nine years later in 1773. It it almost exclusively a part of the mighty chronicle of the Society of Jesus. With but few exceptions, all the priests who labored in the Maryland Mission were members of the Society. To tell their history is to write the story of the nascent Catholic Church in the eastern part of what is now the United States. During the century and a half of their labors, the field of their missionary work embraced Maryland, the northern tier of counties in Virginia, East and West Jersey, the "three lower counties" (Delaware), eastern Pennsylvania and New York.

The history of the priesthood of colonial Maryland, however, has not been completely neglected. No description of its progress could justly ignore the presence of the sons of St. Ignatius Loyola. From more than one aspect their history, which includes that of the Catholic laity to whom they ministered so faithfully, is almost the only heroic and inspiring picture in the development of pre-Revolutionary Maryland. No unbiased Maryland historian has ever credited the non-Catholic clergy with any appreciable spiritual or intellectual uplift in the colony. Education was practically non-existent, except that which the Jesuits conducted from 1634 on, in spite of their slender resources. In their knowledge of art, science and literature and in general culture, none could rival them. In contrast to the long and often sordid career of those who ruled the colony after the Puritan usurpation of the seventeenth century and of those who too often controlled the Maryland Assembly during the eighteenth century, the lives of the educated Catholic laity and of their spiritual leaders are the only consoling features in the retrospect.

Many of the sources for the history of the priesthood of colonial Maryland have already been gathered by patient and scholarly hands. In 1889, Father William Treacy, then pastor of St. Joseph's Church, Swedesboro, N. J., published his eloquent tribute to these gallant soldiers of the Cross — *Old Catholic Maryland and its Early Jesuit Missionaries.* This little volume was made possible by the data Treacy found in the privately printed *Woodstock Letters* to which he had access, and by the enormous collection of facts in Brother Henry Foley's seven volumes: *Records of the English Province of the Society of Jesus* (London, 1877-1883). John Gilmary Shea does justice to Maryland's Jesuits in many of his chapters, and the late Bishop Russell has penned inspiring pages on their zeal for Christ and the Church in his *Land of Sanctuary* (1907), while the latest contribution, Father Henry Spalding's *Catholic Colonial Maryland* (1931), has reawakened Catholic American interest in these pioneers of the Faith. Father Treacy did not have the advantage of the monumental four volumes by Father Thomas Hughes, S.J., entitled: *History of the Society of Jesus in North America, Colonial and Federal* (New York, 1907-1917), but his pages, while inaccurate in many places, show a profound appreciation of the lives of these early apostles. In his preface, he writes:

> Their zeal and fortitude, their devoted charity, their utter contempt of earthly comforts, their patience under wrongs and insults, their heroic conduct in the midst of dire hardships and great dangers are worthy of the glorious men whose names are justly emblazoned in the histories of India, China and Japan. The same spirit that animated the missionaries who first explored the Mississippi, the Ohio and the Illinois rivers, the same spirit that fired the souls of the Fathers as they sailed the great lakes of the North, or the lazy and flower-lined streams of the far South, burned steadily and brightly in their apostolic hearts. If martyrdom had presented itself to them they would have as joyously embraced it as did Isaac Jogues in the Mohawk Valley, or the heroic priests, Lallemand and Brébeuf, did upon Lake Huron.

The history of the Maryland priests falls easily into the four periods which chronicle the vicissitudes of George Calvert's ideal of religious toleration. Around that ideal, more so than around any other factor in the political or economic life of the

Palatinate, centers all that occurred after the Puritan usurpation of 1644-1646 and the Anglican Ascendancy of 1692. All those detriments to religious freedom—penal legislation against the Catholic Faith, educational restrictions, confiscation of Church property, deprivation of the franchise, political ostracism, double taxation, imprisonment, exile and sometimes death—can be interpreted only in the light of a determination to exterminate the Catholic Faith in the Land of Sanctuary. These four periods coincide in a general sense also with current political changes in the home country. The first runs from the settlement at St. Mary's City in 1634 to the execution of Charles I in 1649; the second period carries us through the crude and brutal years of the Cromwellian Commonwealth to the restoration of Charles II in 1660; the third period ends with the attempt of England's last Catholic King, James II, to grant freedom of worship to all classes in the realm; and the closing period takes us from the Orange Rebellion of 1688-89 on through the fog-bound years of the first three Georges to the American Revolution.

During all this time, beginning in 1634 with Fathers Andrew White and Altham (Gravener) up to the Suppression of the Society, one hundred and forty-four Jesuits labored in the Maryland Mission. As far as we can be certain, one hundred and thirteen of these were priests, one was a scholastic, and thirty were lay brothers. In the list by Father Hughes, the racial stock of these members of the Society is given. While all the priests belonged to the English Province, not all were English. There were eleven Americans and eight Germans; five were born in Ireland and one, in France; two were Flemish, two were Welsh, one was from Luxembourg and one from the Canary Islands. Toward the close of the seventeenth century (1696), the first native-born son of Maryland to become a Jesuit, Father Robert Brooke, returned to labor there; and from that time until the Suppression, eleven Americans became members of the Society and after their ordination were sent back to Maryland. Father Hughes gives also the names of twenty-six other Americans who became Jesuits but who never returned, either because they were overtaken by the Suppression or had been assigned to other work in England, Belgium or France. One of these, Father Nicholas Sewall of Mary-

land, became Provincial (1821) of the revived Society of Jesus in England.

The English Province to which they all belonged was begun in 1580 as a Jesuit Mission by Blessed Edmund Campion and Father Robert Persons. Under Father Persons's remarkable leadership (1581-1610), colleges and seminaries were founded in many cities of continental Europe for the education of English priests and laymen. The Counter-Reform was then at flood-tide and it is not surprising that the Society of Jesus had a particular attraction for the brave English lads whose hearts were on fire with the desire of restoring the Faith to their beloved land. The Mission was erected into a Province in 1623, and by the time Fathers White and Altham set sail for Maryland (1633), there were over one hundred and fifty Jesuit priests in England. Most of these priests were trained at St. Omer's College, founded by Father Persons in 1592. "St. Omer's" soon became a catch-word with the No Popery element in England and in Maryland; its graduates, cleric and lay, were the most formidable hindrance to the extermination of the Faith England ever encountered. In the violent periods of Maryland anti-Catholic history, the "Saint Omer's men", as the Jesuits were called, were regarded as the chief barrier to the gradual disappearance of Catholicism in the colony. To these Jesuits should be added, in order to complete the picture of the priesthood of colonial Maryland, seven Franciscans who came from England between 1672 and 1720, a Capuchin (Father Alexander Plunkett), and probably a Benedictine (Father Ambrose Bride). Two secular priests, Fathers Gilmett and Territt, who were sent by Lord Cecil Baltimore in 1642, remained a short time. The biographical data on these priests, secular and regular, is not quite complete, but sufficient facts have been established by Brother Foley and Father Thomas Hughes to give us a fairly good picture of the life and labors of all these early American missionaries.

In the earliest or truly Catholic period of the little settlements of Maryland—from 1634 until the successful rebellion of Claiborne and Ingle in 1644-46—peace between Catholics and non-Catholics reigned in the colony. In fact during these years the priests had converted many of the Protestant adventurers who came to the colony. The retrospect would be

almost idyllic, were it not for the stand the second Lord Baltimore had taken in the unfortunate Secular-Regular controversy then ablaze in England. Gallican theories were dividing the clergy and the principal Catholic laymen in England into two camps at the time, and Cecil Calvert added to the confusion by his Erastian policy on the right of the Jesuits in Maryland to acquire property either by grant, purchase or by bequest. It would take us too far afield to describe the Jesuit-Baltimore controversy which reached a crisis during the régime of Father-General Vitelleschi (1615-1645). By the first Conditions of Plantation the Jesuits were entitled to 28,000 acres. They claimed, however, only 8,000, which they considered at the time sufficient to carry on their spiritual work. During this conflict on their right to own private property, occurred the glaring injustice of Baltimore's confiscation of the Jesuit property at Mattapany on the Patuxent (1640). From that time until practically the end of the colonial period, legal restrictions follow one another like links in a heavy chain forged to curb the Fathers from possessing any land whatsoever. The Claiborne-Ingle rebellion (1644-1646) coincided with the defeat of the royalists at Marston Moor (2 July, 1644), and the subsequent Maryland rebellion gave the local Puritans and the Virginians an opportunity to display their loyalty to the rebels in England by confiscating Catholic property for their own use. There were five Jesuits in the colony at the time of the rebellion. Two, or perhaps three, of them fell into the hands of the Virginian marauders, and Fathers White and Copley (Fisher) were sent as prisoners to England. No direct accusation of assassination against the Virginians can be made in the absence of documentary proof, but it is highly suspicious that the other Jesuits, all young, should have died in the same year while in the hands of their enemies.

Both Fathers White and Copley escaped death at their trial in London, but with their departure from Maryland, the Mission ended; by May, 1647, the Father-General of the Society was seriously considering its abandonment, not indeed because there were no volunteers for the work, or because the plight of the Maryland Catholics was not fully appreciated in Rome, but mainly because Lord Baltimore, then hand-in-glove with the Gallican wing of the English Catholics, apparently

wished to make Maryland a forbidden ground for the Jesuits, as is evident in the Concordat (1647) and the Conditions of Plantation (1648) which he forced on the colony. A further blow occurred when Lord Baltimore, after the death of Leonard Calvert (11 June, 1647), appointed for political reasons William Stone, a Protestant, as governor. Stone's record, however, from the standpoint of religious liberty is that of a decent, fair-minded man. As Father Hughes has written: "The Puritans now were coming into the province from Virginia. The rebels at home, who had joined hands with the Virginians in plundering and devastating the priests' property no less than Baltimore's, were received to pardon. The Catholic gentry who, ten years before, had been a moral power in the colony, were sinking numerically into a small minority. Their spirit of toleration, which had given a distinctive character to the province, was still breathing, but with difficulty."

The English Provincial, Father Knott, had meanwhile accepted the fact that the Maryland Mission had collapsed and applied to the General for permission to begin a Mission for the Catholics in upper Virginia. Apparently presuming on this concession, he sent out Fathers Copley and Starkey, some time previous to the receipt of Vitelleschi's letter of 8 December, 1647. Father Copley soon found his way into Maryland, and by a strange coincidence met at one of the manor houses where he called, many of the leading Catholics of the colony gathered in private assembly, no doubt discussing a problem which was to rise several times before religious liberty was restored to Maryland—that of a general exodus of the Catholic body to some Catholic land, like the West Indies or New Spain, where they might live in peace. Father Copley's courageous attitude toward the local government as well as to Lord Baltimore explains to a large extent the gradual renaissance of missionary activity in the colony at this time. As a recent writer has said:

> Father Copley was no cloistered soul, who by rights should look up to the Lords Baltimore as *grands seigneurs* replete with the worldly wisdom of the day. As a member by all his ties of descent, of England's greatest and oldest families, as a cousin of the Queen, his social standing was, to say the least, quite as valid as that of the

Calverts . . . Copley spoke to Calvert not as a country parson to the lord of the manor. He spoke to him . . . as peer to peer.

It was during these years that the Catholic leaders of the colony then in the majority in the Assembly, undoubtedly spurred on by the courage of Father Copley, passed the celebrated "Act concerning Religion", better known as the "Act of Toleration", on 21 April, 1649. Under the protection of the Act of 1649 and supported by a safe-conduct once given to him by Charles I, Father Copley now set about to reorganize what remained of the Jesuit plantations and to protect them legally by means of lay-trustees. Baltimore was angered by this method of escaping his arbitrary interpretation of the old English mortmain laws, and until his death (1675) a cautious watch was kept on the Jesuits so that their petty holdings should not be increased either by purchase or by bequest. Other farms and plantations, it is true, were added under this system of lay assignment, but with the transference of Cromwellian hatred to the colony all Jesuit property, on which the support of the priests and the missions rested, was at the mercy of land sharks, acting under the guise of religion.

The execution of Charles I (30 January, 1649) placed the government of England in the hands of the grim followers of Cromwell. England was to all practical purposes from 1649 to 1660 a republic, although opposition to the Commonwealth was never absent during these years. Domestic discontent and foreign wars kept Cromwell too preoccupied to give much attention to the English colonies. There was in consequence a certain amount of freedom for the Maryland priests to minister to their flocks. Commissioners, however, were sent out to the colonies to ensure their allegiance to the Protector and among those named was Maryland's evil genius: Claiborne. Maryland was quickly subdued, and in August, 1654, a new "Act concerning Religion" was passed by the Puritan assembly at Annapolis, making it a law that none who professed the Catholic Faith could be legally protected in the province. Whatever liberty was granted to other religionists, it was clear that Catholics and especially the Jesuits were not to share in that freedom. No creditable Maryland historian has ever palliated this heinous ingratitude.

In the midst of this anti-Catholic drive, Father Copley, "the most prominent figure in the colony during the first twenty years of its existence", died in 1652, and Father Starkey was alone. A second noble figure now appears on the Maryland scene: Father Francis Fitzherbert (Darby), who was sent out to help the lone missionary in 1653. Like White and Copley, Fitzherbert's learning was profound and like them he was a priest of large experience. It should be pointed out that in selecting priests for the Mission, care was taken to choose men of exceptional learning, owing to the dearth of books in the colony. The Puritans were now masters of Maryland and the Jesuit Fathers Fitzherbert and Starkey were obliged to take refuge in Virginia where they are said to have lived in a miserable hut near Accomac, not far from the place where in 1570 the Jesuit martyrs of the Axacan Mission had died for the Faith. Catholic houses and chapels were invaded in the hope that once caught the priests might be butchered—to use the word of the Puritan leaders themselves; their books, furniture and belongings were carried off, and again Catholic Maryland mourned the absence of its spiritual guides. From 1655 to 1658, perilous as it was to cross the Potomac to visit their flocks, these two priests did so; but in February, 1657, Father Starkey died, leaving Father Fitzherbert alone. From this time until the Orange Revolution in 1688-1689, seventeen Jesuit priests and eight lay brothers came to Maryland, among the latter being two founders of Catholic education in the colony—Brothers Ralph Crouch and Gregory Turberville. As Father Hughes describes it, "there was life and zeal in the Mission, as long as men lived to put forth zeal. But they seemed to be coming only to die." And he shows that the consumption of youthful missionary life was greater in Maryland than in the contemporary Iroquois and other Indian missions. In fact, the effect of the climate was so oppressive and the drain upon health so marked that permission was given all missionaries to return to England after seven years in Maryland.

The restoration of the Palatinate to Lord Baltimore in 1657 was soon followed by the reënactment of the former law of religious toleration without much opposition on the part of the Puritan element, which was mainly concerned with the problem

of how to hold with impunity confiscated lands and chattels. A respite to the intolerance of the Puritan leaders came during the régime of Governor Philip Calvert (Lord Baltimore's brother) in 1661-1662 and during that of Governor Charles Calvert (third Lord Baltimore) from 1662 to 1678. Both were practical Catholics, and during their regency the missionaries were freed from the irksome necessity of carrying on their spiritual works by stealth and in disguise. There were not wanting malcontents, such as the turbulent American parson, John Yeo, who appealed in 1676 to his chief, the Archbishop of Canterbury, to send out men capable of capturing "the Popish Priests and Jesuits who are encouraged and provided for," to such an extent that Maryland by its Popery had "become a Sodom of uncleanness and a Pest House of Iniquity".

We can pass over the usual subserviency of the colonial assemblies whenever some particularly obnoxious anti-Catholic law was enacted at Westminster or whenever, as in the Popish Plot of Titus Oates (1678), the Protestant Ascendancy seemed endangered. The groundswell of No Popery in colonial life ebbed and flowed in harmony with the politico-religious waves of anti-Catholicism in the home country, and it took no particularly keen observer to realize that there was a distinct drift back to the Faith visible in the reign of Charles II (1660-1685). The known Catholicism of the Duke and Duchess of York added to the intense anti-papist bitterness. Charles II issued a partial toleration in 1672, which granted liberty of private worship to the Catholics, but this was more than the Maryland Assembly could admit, and a series of Test Acts was passed to bar Catholics from posts of trust. All the penal restrictions of the homeland were echoed in the usual petty way by the Assembly. The colonies in fact rang with denunciations against the papists—the clergy of Massachusetts and Virginia rivaling each other in their frenzied sermons. With the accession of the Duke of York to the throne as James II in 1685, it was but a question of time before the storm would break. The Declaration of Indulgence (7 April, 1687) gave toleration to all. From that time to the Revolution which placed William and Mary on the throne of England (January, 1689), events moved rapidly, and with the Orange-Stuart House established in England, the worst period of anti-Catholicism in the colonies was ushered in.

It is well to keep in mind that all through these years from the first Revolution (1644-46) to the second (1689-90) and then on until the end of the French and Indian War (1756-1763), the outcry against the Jesuit missionaries and the Catholic laity was seldom due solely to genuine religious fanaticism. There really was not that much love for religion on the part of Puritan or Anglican to urge him to violent reprisals against the Catholics. Another purpose, while kept duly hidden, was a desire to overthrow the absolute proprietary rule of Lord Baltimore and especially to guarantee a legal cloak for confiscation. Every anti-Catholic uprising meant a harvest of sequestration and robbery of whatever Catholic land was not thoroughly protected by law. Deeds of trust and of transfer were searched for a legal loophole whereby the enemy might secure Catholic homes and plantations. As was the common thing then in English religious history, the colony was aroused from time to time to a frenzy by the usual threats of Catholic "plots" and "designs" against the Ascendancy. So ridiculous did the whole outcry become that in 1689 sixteen of the most influential Protestants of Maryland characterized the situation as the result of "ill-minded persons who are studious and ready to take all occasions of raising a disturbance for their own private and malicious interest".

But in spite of the good-will of their more intelligent neighbors, the Catholics of Maryland, priests and laity, were now entering upon the fourth and last stage of the long agony of a miserable persecution which has blackened forever the escutcheon of religious liberty in America. The foundation in 1689 of the Maryland Protestant Association with the ex-Anglican parson, John Coode, at its head, meant that a compact and formidable group had determined on driving Catholics out of the colony. No Catholic could well call his life or his property his own, as Charles Carroll wrote Lord Baltimore at this time. King William approved the acts of Coode and of his band of outlaws, who were robbing and destroying to their hearts' content, in spite of vigorous protests from leading Protestants. Lord Baltimore lost his charter and Maryland became a royal colony, Sir Lionel Copley being appointed (1691) governor of the same. A new period, the darkest in its history, had opened for Maryland.

At that time, the members of the English Jesuit Province in Maryland numbered three priests, three brothers and a scholastic. The priests were expelled, taking refuge at the Catholic settlement of Aquia Creek in Virginia. From this time forward it was a slow death to all Catholic hopes in Maryland, as it was in all the other colonies except Pennsylvania. The anti-papist animosity was fanned to white heat by ministers of the Established Church in Maryland and Virginia and by Puritan ministers throughout the rest of the colonies. Special legislation by statutes against the hated Jesuits, a common determination to exterminate Popery on this side of the Atlantic, a constant, vigorous and brutal intrusion into the sacred intimacy of the Catholic home, the legal inability of papists to hold land, but above all the lance-thrust, direct and deadly, at the survivance of the Catholic priesthood—these are but the better known factors in the great colonial anti-Popery campaign under William III, Mary II, Anne, and George I. During these reigns (1688-1727) were reënacted some of the most vicious of the penal laws. It was at this time the fourth Lord Baltimore apostatized. The only missing links between the bigotry of this period and that of Elizabeth's day were the rack, the scavenger's daughter, the little ease, the halter, and bloody Tyburn tree. How Catholicism ever survived during the century which followed the Orange Rebellion would be a mystery, were it not that we can see clearly in the lives of the Maryland and Pennsylvania Jesuits a supernatural heroism equal in all respects to the bravery of their brethren in pagan lands during those same years. Father Hughes lists seventy-six Jesuit priests and seventeen lay brothers who came to Maryland from 1700 to 1773 and who kept the fires of Faith burning in spite of all the galling restrictions of the Ascendancy. After the establishment of the Church of England in Maryland (1692), until the end of the colonial period, its clergy took the lead in all No Popery movements, outdoing to some extent the vicious erosion of the Puritan and Presbyterian drive of the preceding epoch. Of that clergy the least written the better. Its own historians have been so brutally frank on the dull, deadly weight of the moral disgrace many of its ministers were heaping upon the Anglican Church that nothing need be added. In one sense, however, the Anglican terrorism

of 1692-1773 had a good effect: it caused the Fathers, small though they were at any one time in numbers, to extend their spiritual consolations to Virginia, to Pennsylvania, and in spite of Orange bigotry to New York City and surrounding settlements.

Added to all these hindrances was another which brings the lives of these gallant Jesuits close to our own—the problem of support. This deserves more than a passing mention, especially because so many erroneous traditions about the income from their farms persist to our own day. Of support of Church and clergy in our contemporary sense, there was none. This does not mean that gifts, stipends, and bequests were not given in Maryland; but systematic "collections", as we know them, did not exist. If the Jesuits did not live in penury, it was not the fault of Lord Cecil Baltimore. From the beginning no provision was made to support the spiritual guides of the colony. The first Jesuits secured land on the same conditions, agreements and contracts as the rest of the gentlemen adventurers, since they were on the same footing with the lay citizens of the community. The amount of land so acquired was just enough for a house and in a few cases a chapel, and a farm large enough for the maintenance of the Fathers. At the height of their prosperity the total acreage of these "blessed farms", as Father Anthony Kohlmann later ironically called them, was meagre; but small as they were, these farms were always a burden and a vexation to themselves. The temporal management involved was irksome to a body of scholars whose sole purpose in the colony was spiritual. "We little more than hold our own", wrote Father Killick in the beginning of the eighteenth century. This may well be taken as the key to the whole story. In 1756, there were 92,308 Protestants in Maryland, holding about three and a half million acres. The Catholics, who numbered about 8,000, held 316,150 acres. The Jesuits had about one-tenth of this acreage. One thing is clear: the Fathers not only supported themselves and their churches, but "bore all the expense of divine worship, and of the ornaments which appealed to the sense of propriety and beauty"—an asset to the community which, "amid the shocking bareness of Puritanism", the better educated Protestants were quick to recognize.

Two other aspects of the Jesuit land question are seldom mentioned by those who have discussed the legal grounds for their possessions—the constant drain upon their resources in carrying on missionary work among the Maryland Indians and Negroes. Although their efforts to bring the light of the Faith to the Indian tribes of the Palatinate lack much of the striking heroism of their fellow-Jesuits in New France, nevertheless the intelligence shown in approaching the Indian mind and the self-sacrifice displayed in this heart-breaking work all through these years deserve to be better known. From the very beginning the relations of the Fathers with the Indian wards of the colony stand out in sharp contrast with those of the Puritans of Massachusetts. The same is true of their apostolic work among the Negro slaves. Their ministry with these unfortunates was the most truly Christian of all the nascent colonies in the New World. Not alone in their own personal devotion to the slaves have the Maryland Jesuits written a sturdy chapter in the history of colonial charity, but in a splendid degree they accomplished something else, perhaps unique in our colonial annals: they aroused, created and made firm in the hearts of the Maryland Catholic colonists, men and women, their supreme duty of teaching the Negroes by word and by example the doctrines and the discipline of our Faith. To those who know present-day Maryland this is one of the unbroken links with the whole past of its history.

Certainly from what we know of the support the Jesuits received, missionary life was one continued series of hardships. One paragraph from the extant correspondence of 1764 will suffice to give an insight into the situation:

> Our journeys are very long, and our rides constant and extensive . . . I often ride about three hundred miles a week, and never a week but I ride one hundred and fifty or two hundred miles. In our way of living we ride as much by night as by day; in all weathers, in heats, colds, rain, frost, and snow. You must not imagine that our chapels lie as yours do. . . . They are in great forests, some miles away from any house of hospitality. Swamps, runs, miry holes, lost in the night, etc.—this, as yet, and ever will in this country, attend us. Between three and four hundred miles was my last Christmas fare on one horse.

From much of this correspondence another factor shines out magnificently in the entire history of these Maryland priests. In spite of the "fierce, white light" that beat upon them from their enemies, with every word and act under inimical observation, not a single accusation against the purity of their lives or against the Christian nobility of their characters was ever made. The silence of their adversaries on this score is one of the most remarkable tributes ever given to the American priesthood.

Other phases of sacerdotal life in Maryland during that paralyzing period of the Establishment (1692-1773) might be given; but what is of supreme value is the knowledge that the Jesuits not only kept the Faith alive in the hearts of the descendants of the early pioneers and of the later groups of immigrants, but also made as many converts each year as are to-day the pride of many an American diocese. Their preaching attracted many non-Catholics because their private lives were in such contrast to the clergy of the Establishment. In common with most of the clergy of the day the priests read their sermons; they were able to give something more, however, than the "dreary prosing from a manuscript or a printed book", as was the custom with non-Catholic clerics. For the spiritual growth of their flocks, the Fathers conducted retreats at regular intervals for the laity. There was a Catholic tract society which did the same work on a small scale which our Truth Societies are doing to-day. Whenever they were left in peace, the Fathers directed a circulating library; and from catalogues we possess, it is evident that Maryland Catholics were abreast of the best Catholic literature of the day. There was one rather unique devotion—the private perpetual adoration of the Blessed Sacrament. Those who joined the league promised to give one half hour at home "on their knees in honor of the Blessed Sacrament, by meditating or saying of vocal prayers, either relating to the Blessed Sacrament or to the Sacred Heart. When hindered by sickness, they must apply to some other to supply their place." The adoration lasted twelve hours each day, from 6:00 a.m. to 6:00 p.m.

If so far in this survey of the Catholic priesthood of Maryland, nothing has been said of the Jesuit schools, it is because this aspect of their activities is better known. That the plan

of a school or college was in the minds of Fathers White and Altham after the settlement of St. Mary's in 1634 can scarcely be doubted, since six years later they received permission from Vitelleschi to proceed. The fate of the school from its inception at St. Mary's City, its development at Newtown, Calverton and Bohemia Manor, until it finally blossomed forth into Georgetown College in 1789, followed the vicissitudes of religious freedom as already described. The success of the schools may well be measured by the number of boys prepared for higher study in the Catholic colleges of Belgium and France.

Another factor of interest to us of this present day, with the wide-flung hierarchical government of our Church in the United States, is the problem of the attitude of the Catholic laity toward the creation of a bishopric in Maryland. Up to 1756 little if any attention had been paid by the Sacred Congregation de Propaganda Fide or by the London Vicar-Apostolic (under whose jurisdiction presumably the Maryland Mission was) to the question of ecclesiastical rule in that far-off settlement. After that date, when apparently Propaganda became aware of the situation, Bishop Challoner of London was, as he frankly stated, unwillingly saddled with the burden of the Catholics on the mainland and in the West Indies; and he promptly began to rid himself of the charge. For a decade correspondence passed between himself and his agent in Rome, and several expedients were proposed; among them was the plan to furnish this little Catholic section of the British colonies with a vicar-apostolic of its own. Living as they were in the anti-Catholic atmosphere of the French and Indian War period and just when opposition to the Catholic toleration clause in the Treaty of Paris (1763) was becoming vocal, it is quite understandable that the leading Catholic men of the colony, headed by Charles Carroll of Annapolis, Henry Darnall (Archbishop Carroll's grandfather), Ignatius Digges and some two hundred and fifty-six others, should write to the English Jesuit Provincial, Father James Dennett, explaining to him that such an appointment would only add to their unhappy conditions. The fact that a Vicar-Apostolic would be the first person of episcopal rank and dignity to come to the colonies might appear " very bold and presuming if not also

even daring and insulting." They judged that the "sending us an Apostolical-Vicar in the present situation of affairs would necessarily draw after it the utter destruction and extirpation of our H. religion out of this colony, and consequently compel us either to forfeit a great part of our estates and fortunes in order to retreat to another country, or utterly give up the exercise of our H. religion." A copy of this remonstrance (16 July, 1765), accompanied by a covering letter from Charles Carroll (the father of Charles Carroll of Carrollton), was sent to Bishop Challoner, in which the Vicar-Apostolic of London is told that for many years past attempts had been made to establish an Anglican bishopric "on this continent" and that this was "constantly opposed thru the fixed avertion ye people of America in general have to a person of such a character." Besides, Carroll was confident that "no one here has ever thought such a person necessary." That the Jesuit Fathers had no part in this remonstrance is clear from the documentary evidence at our disposal. But it speaks well for the good relations between the priests and the laity as well as for the satisfaction the latter had in the spiritual conditions of the time. Up to the Revolution and indeed for a decade afterward it would have been dangerous to the peace and security of the Mission to place the Church in Maryland-Pennsylvania under episcopal rule, owing to the non-conformist attitude toward "prelacy."

From 1634 to 1773 twenty-four Superiors, holding faculties of jurisdiction from the English Provincial, directed the work of the Jesuit Mission of Maryland and the surrounding colonies. What their powers were is not fully disclosed by the documentary material so far published. There is still a question whether these Superiors had the privilege of conferring the Sacrament of Confirmation. The last of these Superiors, Father John Lewis (1768-1773), was vicar-general of the London District until the prefecture-apostolic with John Carroll at its head was created by the Holy See.

Such in brief retrospect is the history of the priesthood of colonial Maryland. Blow upon blow had been struck at their liberty, at their legal and civic equality with the other colonists, and especially at their spiritual ministration to their flocks. The story ends upon a more tragic note.

The Church in the United States will hardly ever be placed again in so perilous a position as that which it faced at the time of the Suppression of the Jesuits in 1773. The historians of the Society have described to us the unholy aftermath of the decree of extinction in all those lands where the Jesuits had flourishing missions and colleges; but there is no page in all the saddening story so pathetic as that of Maryland. It is true that the Maryland Jesuits had enemies just as malignant in their hatred as the governmental and ecclesiastical leaders in Europe; but in Europe and elsewhere, with the departure of the Fathers and their temporal coadjutors, other priests and lay brothers were at hand to bridge the gap made by the interim of 1773-1814. In the Maryland-Pennsylvania Mission the case was otherwise. When the Act of Submission, sent to them by Challoner, 6 October, 1773, was signed by Father John Lewis, the Superior, and his twenty fellow-Jesuits, the Church in the future Republic was face to face with disaster. If Bishop Challoner, then the juridic superior of the American Church, had any interest in what was virtually a deathblow to the Faith here, there is no evidence of it in any of his letters at the time.

We have a summary of the missions dated 6 September, 1773, which gives a succinct picture of the Church here that year. The principal house of the Society was at Port Tobacco, where three priests resided. Then came the house at Newtown which served the Catholics for a radius of twenty miles or more. Some of the Fathers resided with private families as chaplains and were thus enabled to extend their missionary labors to the surrounding towns. Other flourishing centers of missionary activity were Whitemarsh, St. Thomas', St. Mary's, St. Inigoes, Frederick, Bohemia, Philadelphia, Goshenhoppen, Lancaster and Conewago, with "Stations" at surrounding points in New York and New Jersey. How thoroughly these congregations were attended is seen in the fact that on Sundays from early morning until eleven o'clock confessions were heard, Mass was then said, a sermon preached at the end of Mass and catechism lessons given. All these ministrations from the very beginning were gratuitous; voluntary offerings alone being accepted ("ita ut ne dona quidem sponte oblata ullo pacto admittant"). The journeys of the Fathers were long

and arduous. They took no part in the secular affairs going on around them, and hence were held in high esteem by Catholics and non-Catholics. The missions were fairly well provided for by this time owing to the excellent care taken of the property by lay trustees and lay brothers from the days of Cecil Calvert onward. The total number of Catholics in the Maryland-Pennsylvania Mission at that time was about 20,000.

After the Suppression no appreciable change occurred in the American Church. The priests continued to live under the guidance of Father John Lewis, the last Jesuit Superior, until 1784, when Father John Carroll was appointed Prefect-Apostolic of the Church in the new Republic. Fortunately for the Church, the twenty-one priests who signed the Act of Submission, broken in spirit by the sheer injustice of the Suppression, were men of God. All they could do was to carry the burdens of the Mission, quietly, submissively, without complaint, somewhat helplessly, it is true, waiting for the dawn of a better day. That day came with Carroll's election as first Bishop of Baltimore in 1789. The critical period of the interim was over and the Church in the United States was at last under the high command of the Founder of its Hierarchy.

PETER GUILDAY.

The Catholic University of America.

THE PRIEST AND THE LIQUOR PROBLEM.

MUCH ATTENTION has been directed of late to the problems facing this country in view of the repeal of the Eighteenth Amendment. An expert places the plant production power of the nation at a little less than 600 million gallons of liquor annually,[1] and already plans for the distribution of the output are being made under the influence of such various motives as the public good, or private profit, or veiled fanaticism. So far as I know, there has been no attempt to outline the features of the situation which especially concern the Catholic clergy; and the following pages are a contribution to the mapping out of the field which lies before us at the beginning of 1934. The tentative program here proposed may seem to suggest fresh burdens; frankly, it is based on the assumption that the younger generation of priests will prove no less zealous than their predecessors. Possessed as they are of new resources, they may well be able to wage a more successful war against intemperance than was possible in the days of Father Mathew and Cardinal Manning, of Archbishop Ireland and Father Doyle.

I. LEGISLATION.

To put things briefly. It is the duty of the priest to promote temperance in the use of alcohol. He must therefore give a certain degree of attention to the measures which are used to control the tendency toward excessive drinking. Despite recent disillusion as to the effectiveness of mere law, despite widening reluctance to depend upon the coercive power of the State, and despite a vivid sense of the supreme importance of education, it remains inevitable that there be some enactments controlling the production and distribution of alcoholic drink. If a demonstration of the necessity of regulation were required, it could be provided by a mere putting of the question, Shall it be lawful now for everyone to manufacture any sort of liquor

[1] At the hearing on the Code for Liquor Manufacturers in Washington, 24 November, Mr. Harry L. Lourie, economic expert of the Tariff Commission, said that the United States would have immediately an annual plant production power of 115 million gallons of whiskey from rye, corn and other gallons were new plants with total production capacity of 30 to 40 million gallons were under construction. From sources other than grain, probably 435 million gallons more of liquor could be produced. *The New York Times*, 25 November, 1933.

in any conceivable quantity and to sell it to everybody without consideration of age, or time, or place? The only sane answer to this question is, of course, negative; and the negative answer implies that there must be some laws. Immediately the next question comes up—What shall they be? The answer to this is anything but simple; in fact it is distressingly complex.

For the laws which control the production and distribution of alcohol must attempt to reconcile a host of conflicting interests.

Let us look at the situation first from the standpoint of the average citizen. He claims—not unreasonably—that he should be able to purchase good liquor at a fair price; and that he be not unduly restrained from the proper gratification of his desire for social enjoyment in company with his friends and his family. He demands, with no less reason, that, in the matter of intoxicating drink, he be protected from the insistence of high-powered salesmanship and that special protection be afforded the children and the abnormally weak. Further he expects that the legal control of the traffic will be so devised as not to promote excessive consumption, or lawlessness, or political corruption.

From the standpoint of the government, there are problems too. It aims "to raise the maximum revenue commensurate with good policy"; to discourage bootlegging; to prevent the stimulation of consumption beyond the limit set by the common good; and to secure for the liquor laws the approval of the people as a whole.

A word must also be said for the man engaged in the liquor trade. He has a right to a reasonable return on his investment and his labor; he must not suffer from undue restraint, nor conspiracy, nor unfair competition which places the law-abiding dealer at a disadvantage; and he has a claim to protection against the corrupt politician, the dishonest policeman, the racketeer.

Evidently then, we come upon a tangled maze of interests when we enter the field of liquor legislation. Perhaps the average citizen can do no more than pay superficial attention to the operation of the laws and the conduct of officials. All the more will he be dependent for guidance on those whose obligation it is to lead the way in moral issues. The priest—

even involuntarily—helps to form public opinion. Moreover, as leader, he should pay more than a perfunctory attention to legislative enactments which bear heavily on the material and spiritual condition of his flock. Therefore he must give at least a little study to the laws; keep an eye on the way they work out practically and on the behavior of the officials charged with their execution; and help the *melior et sanior pars* to make their sentiments vocal at the polls.

It happens fortunately that considerable discussion of liquor control has already taken place. Much of it, to be sure, consists of special pleading, hasty conclusions and programs selfishly motivated. But some of it, based upon investigation and reflexion, provides good material for profitable study. The Rockefeller Report,[2] for example, gives the result of a careful investigation of conditions in the United States, Canada and ten European countries; and summarizes conveniently certain laws already enacted. It deserves the attention of all who have to pass judgment upon legislation taxing liquor, or aiming to control the tendency to excessive consumption.

Distinguishing between two kinds of alcoholic beverages, the Rockefeller Report recommends a liberal policy toward those with low alcoholic content, on the ground that the real problem is connected with the consumption of distilled liquor, fortified wines and the heavier beers. To control the use of these, the Report urges the establishment of a State Monopoly, preferring this plan to the alternative system of Regulation by License. State Monopoly is presented as far superior in the vital features of an efficient system of control: it can most easily restrain advertising and similar devices to stimulate consumption; it can fix quality and prices and the character of shops and salesmen; it can adjust itself to the demands of local sentiment. Given a fair trial and modified as the interests of particular areas may require, State Monopoly, the Report predicts, will have the better chance of success; although it is not fool-proof and cannot of course stand up under mismanagement and maladministration. The advocates of this system place their main hope in the elimination of the motive of private gain; and they affirm that the danger of political corruption will be

[2] *Toward Liquor Control*, by Raymond B. Fosdick and Albert L. Scott. Foreword by John D. Rockefeller, Jr. Harper and Brothers: New York.

less under their plan than under sales by licensed individuals or corporations.

Aware, however, that the license system will probably be preferred by some States, the Report enumerates certain regulations which these States should enforce under the supervision of a Board of Control, with long terms of office and adequate salaries, and with members carefully chosen. These regulations cover such points as the number, location and type of premises where liquor may be sold; the elimination of "tied-houses" (that is, houses tied to a particular wholesaler); control of prices, profits and advertising; consideration of local differences of popular sentiment; and strict penalties of license-revocation for both premises and owner in case of a violation of the law.

The Report presents the advantages and disadvantages of the two types of liquor control in so complete and so objective a manner as to deserve the study of every priest. The majority will probably be disposed to believe that, on the whole, the system of private ownership under regulation offers the best prospect of success; and therefore they should give particular attention to the provisions above recommended. We venture to add that a feature of the situation which ordinarily receives far too little consideration is the character of the man engaged in the selling of liquor. In days gone by, the name, "rum-seller", was bestowed on this class; and the opprobrious title had been well earned. A ruling of the Apostolic Delegate in Washington, in 1894, decided that Bishop Watterson of Columbus was quite within his rights in forbidding the Catholic Societies of his diocese to have a liquor dealer among their officials or even, in the case of new societies, among their members. At the beginning of the era now commencing it would be easy enough to insist on certain qualifications in persons allowed to sell liquor. If the liquor dealer—principal or agent—were required to show a clean police record and to prove himself entitled to the respect of his fellow-citizens, there would no longer be that close partnership between his trade and the underworld which has been at the bottom of so much crime and so much political filth.

To mention the law is to introduce consideration of what seems to be a vital weakness in all our plans for the develop-

ment of a temperate citizenship, namely, the mutually unrelated statutory systems of our forty-eight sovereign States. Perhaps the most practical remedy for this will be found in a carefully devised system of laws for each legislative area, with a proviso that the Federal Government take over the suppression of all lawlessness in respect of liquor. Only some such plan will put the law on equal terms with the law-breaker, operating on a national scale, who can defy the limited powers of city and State. It might seem hopeless just now to obtain calm consideration for any plan like this, since the failure of the Prohibitionists to conceive an elastic and reasonable program has created such stiff prejudice against Federal interference. But an entering wedge seems to have been already applied in the establishment by the President of an Alcohol Control Board to regulate the production, the prices and the general conduct of business in the liquor trade.

Taxation is another vexed question. One of the hardest problems of legislative bodies is to devise a system of taxation which will give good results without entailing greater evils. The memories of the High-License agitation in New York State, which occasioned Archbishop Ireland's famous speech at Buffalo in 1884, recalls a period when low-licence had multiplied saloons to a point where the economic and moral health of the population was endangered. The lesson of those days must not be forgotten. On the other hand it must be borne in mind that excessive taxation which raises the price of liquor unreasonably will make the standing invitation to the bootlegger practically imperative.

In its discussion of this issue, the Rockefeller Report suggests a tax on the excess profits of the manufacturer, which will not be passed along to the consumer. Such a device seems to have worked out well in other lands—in Norway, for instance, where the manufacture of liquor is in the hands of a limited dividend corporation which must pass over to the State all profit in excess of five per cent. Our own familiarity with the income tax during recent years will make us the readier to accept this sort of system. Even though, like all other systems, it is not perfect and is open to evasion, it is regarded as a practical approach to a happy solution by such capable critics as Professor Seligman and Mr. Walter Lippman.

As we review the legal aspects of the question, certain notable features stand out:

1. Although a minimum amount of legislation is desirable, the grave social evils connected with the abuse of liquor require the making of special laws.

2. These laws should be framed with great care, should fairly represent the mind of the people, and should be well tested before being made final.

3. They should be intolerant of excessive taxation, unlimited profits, disreputable dealers and lax enforcement.

4. Since, in the last analysis, the best of laws is conditioned by the human element, the progress of temperance will depend on the readiness of the community to organize against venal lawmakers or corrupt officials.

II. Religious Aids.

There are, then, sound reasons why the priest should be interested in the liquor laws. But legislation is not his chief interest; the virtue of temperance is. In view of that fact, it would be advisable for him to clarify his ideas as to the best way to go about the promoting of this virtue. There are a number of decisions to be made; and many priests greatly limit their achievement because they never quite make up their minds on certain practical issues.

One of these is the advisability of personal abstinence. Temperance, of course, and not abstinence, is the virtue to be cultivated; yet, in the cultivation of temperance, we find abstinence often a helpful and sometimes a necessary, means. Good usage in this matter varies, to be sure;[3] and whatever policy may be chosen, *quisque in suo sensu abundet.* But it is the sensible thing for a priest to decide early what course of action will best accord with the big aims of his life and to follow that faithfully. Experience, retreats, the counsel of older men will help him to formulate a wise policy. If he decides to go in for abstinence, the next question will be, shall he enroll in a society? There is a clerical total abstinence society; and of

[3] In more than one diocese priests are now required at ordination to promise total abstinence for a period of years.

course the Catholic Total Abstinence Union welcomes priests among its members.

Next comes the question of the *modus agendi* toward several classes of people — the average parishioner, the spiritually heroic, the occasional or habitual drunkard, children, young people, "newly-weds". What ideals and what practical suggestions are to be presented to these different groups, with their varying needs, ambitions, possibilities? What testimony may be gathered from pastoral experience as to the comparative value of resolutions, promises, pledges, vows? Which preciese formula gets the best results—abstinence for a longer or shorter period? abstinence total, or limited, in quantity, quality, time?[4] And which one of the possible motives is to be stressed, — natural interests like health, self-development, domestic peace, social dignity, the common good; or the supernatural motives of charity, self-denial, zeal for the Kingdom of God? Then there is the question of how often sacramental aid should be sought in Confession and Communion. And the question of how much pressure to apply: some priests recommend abstinence, and some at times urge it, or even impose it (for instance, on children at Confirmation, or on weaklings, or as a condition of membership in certain societies).

Societies, of course, have played a considerable part in the cultivation of temperance. Organizations of this type began to exist in the United States about the middle of the nineteenth century and flourished, with varying fortunes in different places, until the World War. An outline of their history may be found in the *Catholic Encyclopedia*[5] and in Father Angluin's recent book.[6] These sources tell us nothing about the present condition of organizations with such interesting names as THE CONGREGATION OF THE SACRED THIRST, THE ANTI-TREATING SOCIETY, THE SATURDAY NIGHT SOCIETY; but, in this country at least, with the addition of the Eighteenth Amendment to the Constitution, everyone of our temperance organizations seemed to be an anomaly and practically dis-

[4] The reference is to such modifications as "only one drink in an evening", or "only from whiskey", or "nothing from Friday to Monday", like the Truce of God.

[5] *Catholic Encyclopedia,* S. V. Temperance.

[6] *The Use and Control of Alcoholic Drink.* By the Rev. Edward F. Angluin, O.S.B. The Catholic University of America, Washington, D. C., 1933.

appeared. The most extensive of them, THE CATHOLIC TOTAL ABSTINENCE UNION, held a convention at Atlantic City a few years ago, at which a President of the Union wrote: "It seemed as though a band of faithful mourners had assembled from far and wide reverently to commit to the tomb of oblivion the respected corpse of a once glorious and dignified cause."[7]

The same writer records, however, that a revival is under way and he predicts that total abstinence will again become one of the controlling influences in Catholic life. He notes that the Archdiocese of Philadelphia has resumed the practice of giving a pledge to children at Confirmation and that His Eminence Cardinal Dougherty lately urged his priests to preach against the evils of intemperance.

The priest who desires to have a Temperance Society in his parish will probably find it much easier to affiliate with an existing organization than to form a new body. The C.T.A.U., with headquarters in Philadelphia,[8] lends itself readily to this purpose. If a pastor desires to make some use of an organization for temperance, without adding notably to the number of parish meetings, he could follow the procedure suggested by Father Coonahan, President of the C.T.A.U.

At such times as Confirmation and Graduation, the children may be invited to sign the pledge and may be gathered together for an election of officers. If names and addresses are recorded, then once or twice a year a meeting may be held and the pledge renewed. A similar plan may be followed among adults, pledges being secured by promoters recommended and reinforced by announcements from the pulpit. The nucleus of a society may thus be quickly formed and officers elected; and at Pentecost perhaps, and on Father Mathew's birthday, the members may be invited to a meeting where enthusiasm will be stirred up and the idea of total abstinence kept alive.

III. FACT-FINDING.

There is another point which deserves to be stressed. To-day the priest in parish work realizes the value of relating his activities to what may be called statistical information. From the census bureau, and the psychological laboratory, there has

[7] *The Commonweal,* 20 January, 1932.

[8] At 808 South Hutchinson Street.

gradually seeped into the general consciousness a new respect for tabulated figures, a new sense of the need of correcting, or at least of supplementing, general impressions by more or less exact information. In the pages of this REVIEW and elsewhere, within recent years, there has been manifested a fairly wide interest in data bearing on such subjects as mixed marriages, converts, baptisms, immigrants, racial tendencies, leakage, frequent Communion, comparative results of parish and public school training. Tables and graphs are not infallible; figures do not tell the whole story; the collecting of statistics does not fulfil our obligations any more than it exhausts our opportunities; yet things worth while can be learned from the careful observations of a parish priest methodically recorded and intelligently studied.

Useful facts bearing on the temperance problem can be gathered without much trouble. For instance, one can record —year by year, or oftener—places in the parish where drink is sold (legally or otherwise); homes with drink in use; families and individuals presenting problems. And one can attempt to study the relation of drink to other matters—health, employment, family peace, economic progress, education, moral tone, religious practice, successful children.

These observations may be made quite readily by using the opportunities offered in private personal interviews—sacramental or not, in sick-calls, in the visitation connected with a mission or with the taking of the census. They may be entered in the little note-book which the well-trained priest, like the army officer, carries with him always.

Possibly, to the scientific statistician the figures thus obtained would be useless; but to the priest they will be twice fruitful. First, his success in ordinary parish activities will be greatly enhanced by the mere process of collecting information. There is a story of a dying farmer who enjoined his son to continue the custom of carrying a mysterious little box into every nook and corner of the farm day after day, because that custom had brought good luck. The son obeyed; and his daily visit found every farm-hand busy and fine results evident in always abundant crops. Eventually the box was discovered to have been empty all the time; it was the daily visit that had turned the trick. So the priest's inquiries will bring results, merely by

the contacts they occasion. If he also enters in his little book the significant facts above enumerated, he will be able to form an intelligent judgment as to the need of certain liquor laws in his jurisdiction, as to the advisability of sermons on temperance, as to the possible value of pledges, societies and the other resources of a pastor. And he will have data to help him decide whether or not he will add the influence of his own personal example to the appeal of his exhortations.

IV. Education.

From practically every quarter comes an echo of the statement that the indispensable element of success in dealing with the liquor problem is education. The psychologist says it; the legislative expert says it; the officer charged with the control of the liquor traffic says it. The failure of our experiment "with the noble motive" has persuaded the world that men cannot be made sober by compulsion; that personal habits and long-lived customs cannot quickly be altered by law; that a free population will not obey regulations which the vast majority regard as unreasonable. Liquor laws must accord with the common sense of the community to which they apply. So, whatever difference may exist as to the expediency of this or that detail in the campaign to promote temperance, all thinking men are at one as to the importance of education.

Now when there is question of educating the people, individually or collectively, nobody stands in quite the same advantageous position as the Catholic priest. He knows definitely what he wants; his ideal of temperance is fixed and certain, and his people share it. Having formed a deliberate judgment as to the immediate aims that are desirable, he can use educational forces of unique influence for the gaining of his end.

In the employment of some of these he will need the specific approval of the diocesan authorities; in other cases he may initiate or carry through "on his own". Sometimes he will have to depend partly upon social pressure, public opinion or personal example; at others on divine grace. But with an educational policy worthy of his office and with persistent, systematic use of the resources at his disposal, he becomes almost irresistible. Let us look at some of these resources.

The influence of the priest's personal example has already been mentioned. Sermons by himself or others—occasionally, or during Lent, or at missions and retreats—are also to be considered. Private conferences with converts, or penitents, or people in distress, or people seeking counsel, offer opportunities. Societies, with their devotional programs and conferences and the intentions attached to their prayers, are all to be kept in mind. Pledges will be of avail, at least on some occasions and for some people. Literature must not be forgotten. Devout promoters, interested in so many other good causes, may engage with good results in the work of making the parish a model of temperance. Finally, or rather mainly, there are the instructions in the parish school and in the classes for public school children.

Mention has been made of children's pledges at Confirmation. It is no secret that some persons look askance at the custom and deny the value of abstinence thus imposed from without. The objection deserves to be considered. The ideal answer to it consists not merely of reaffirmation, but of a modification of method. To turn out a hundred, or a thousand bright new little abstainers some fair day in June is a comparatively simple thing—as mass production usually is. Better results would follow were the pledge a sort of desirable diploma, freely chosen and gladly accepted, at the close of a course teaching the value of abstinence as a natural and supernatural aid to temperance and hence an aid to health and holiness for both the individual and the community. During this course there would be room for the common pedagogical expedients of familiar talks, debates, perhaps prize essays. In a word, temperance could be featured as a not unimportant element of the curriculum. Might not a discussion of this whole subject be worthy of a place on the program of the National Catholic Educational Association.

We must not overlook the opportunity to educate by means of the written word. A fairly complete canvass of the chief pamphlet publishers of the country at the present time has just disclosed the fact that they have practically no pamphlets on temperance. Treatment of the subject from the standpoint of the new era invites the pen of the pamphleteer. Priests should soon be getting out leaflets and cheap booklets for

popular distribution. A more involved undertaking would be the study of methods of education for temperance in Catholic schools and colleges.[9] It would be good also to learn to what extent Catholic Action has been linked up with this vital need of the Church—the cultivation of temperance by her sons and daughters. Perhaps someone could undertake to find out, by means of light research, whether or not there is more or less need of temperance to-day than when Pope Leo XIII and the Third Plenary Council of Baltimore, spoke so strongly on the subject. Another topic might be the history of temperance societies, their present status and future prospects. And there is much to be learned about the various methods and devices employed by different dioceses or local governments, with what complicating circumstances, with what divergent results. The priest interested in social studies might here easily find material which could be treated with profit—perhaps not without honor —in the diocesan conference.

Strange as it may seem, some still "have to be shown" that there is need for a serious campaign to spread temperance. Now and again, to a man already convinced, the chance will come to "educate" his doubting neighbor. Let him make the most of it. In the meantime, to the priest of good will, especially to the young priest, these pages are offered to remind him of some of the big things that he and he alone can do.

JOSEPH MCSORLEY, C.S.P.

New York City.

[9] Notre Dame reports success in the campaign for abstinence during the last few years. Loyola University has been mentioned by a recent writer as a center of "splendid propaganda".

STREET CORNER APOLOGETIC.

I.

IN THE SPACE OF TEN YEARS, non-Catholic England has changed completely. No one knows it better than the Catholic Evidence Guild. Ten years ago a Catholic merely *as* a Catholic, was an object of interest. A Catholic speaker faced an audience practically every member of which had a solid and stateable—and stated—set of anti-Catholic prejudices. There were usually two sections: one held that the Catholic Church put the Virgin Mary in the place of Christ, used images to the violation of the second commandment, and went to confession instead of going straight to God. The other section accused the Church of denying man's animal ancestry and of thinking that the world was made in six days. Both sections united in the view that the Church was hostile to virtue, intellectual freedom, science and England. The problem, for the Catholic apologist, was simple. He knew what specific things the Church was accused of, and by defending and explaining her attitude on these points he was certain of holding the interest of the crowd. There was no risk that the crowd would be bored. One had merely to stand up in a public place and say the word "Confession". The crowd would do the rest.

The change is a whole revolution. No one now cares who is put in place of Christ, what commandment gets broken, how anyone goes to God—Christ, commandments and going to God being well outside their field of present interest. Nor does anyone care much how long the world took to make or who man's ancestor might be. All that is gone. People know that such questions exist—but not for them. They have forgotten the details of the controversies; they have forgotten that they themselves ever cared. Indifference lies over all such things. They have not come to deny the existence of God or the supremacy of Christ: they have simply turned their mind elsewhere; they are not sufficiently interested to doubt. And they have not come to deny materialist evolution—but the excitement has worn off and they have other things to think about. And these other things, alas, are of less value to the mind even than materialist evolution; for they are merely their own in-

dividual concerns, their minds apparently having grown too weary to go on coping with the general interests of mankind.

The Catholic then faces a crowd which is almost totally apathetic: it retains a hostility to Catholicism, but a hostility from which all the sap has drained out. It is a hostility without vehemence and without shape—a slight discoloration marking the place of what was once a great wound. They do not hate the Church as an enemy of God—which is a mistaken but very tantalizing view: nor as a teacher of false doctrines. What they have is simply a mistrustful feeling that they do not quite know what she is at and that her existence somehow comports a threat to their own individual and national liberty. She would like, they feel, to dominate them, mentally and socially. To change the metaphor, their dislike of the Church is a vague mist. No more. But certainly that.

The first problem, then, in the practical order is to gain their interest. One is no longer an object of interest merely *as* a Catholic. Their minds are not seething with questions on which they are conscious of bitter difference between him and themselves. To assume that they have an already existent interest, only waiting to be exploited, in this or that doctrine of the Faith, is to court failure: they have none such nor any awareness of the traditional lines of controversy. Allusions to old arguments, quotations of the texts of Scripture that have been flung back and forth for centuries, leave them unmoved because uninformed. These things make no impress on their minds at all, for there is nothing already there with which they may come into contact. If the crowd is to be interested in a doctrine now, it must be by the intrinsic interest of the doctrine, not by the quite extrinsic fact that non-Catholics used to fight about it. That convenient—but ultimately pernicious—interest which comes from controversy is no longer there. Protestantism is not what the speaker faces in the crowd, but the Church's age-old enemy, Inertia.

From this it follows that proof has ceased to be the apologist's principal weapon. Prove to a modern crowd that our Lord instituted Confession—they will simply say, "What if He did?" Prove that He is God—they will say, "What if He is?" Prove that the Pope is not anti-Christ—they can but yawn and ask, "Who is, then?" Proof is always wasted on a man who is not interested in the question.

Two things are needed that a man may be moved by proof. He must understand quite clearly what the thing is that you are trying to prove. He must realize that it is important—and important for *him*. And in practice there is a third. He must want it. Once he wants it, he will be prepared to accept the proof if the proof is good. Indeed, once he wants it, he may want it so badly that he refuses to waste time over the proof: and it might be the proponent's duty to *insist* that he examine the proof.

Proof, then, for the present-day Catholic apologist has gone into comparative eclipse. It simply will not do the work. What will? The answer is, of course, exposition. I have already said that for proof to move him, a man must understand what the thing means that one wants him to accept. The whole effort of modern street-corner apologetic is directed toward this in overwhelming proportion. Instead of laboring away at one or other of the proofs that there is a God, devote nine-tenths of that energy to making the crowd realize what we mean by God and the remaining one-tenth, at the end of the process, to the proof. If a man does not know—really solidly know—what you mean by God, what is the use of proving to him that there is one? What is the use of proving that Christ was God? Or again, if a man does not grasp with his whole mind the meaning and importance of certain revealed truth, what have you gained by proving to him that the Church is infallible? Or, to take one other example, if a man does not know what virginity *means*—not simply as a definition but in all the immense richness of what it signifies and implies as to the whole meaning of life—what is the use of proving that Our Lady was a virgin?

The work, then, of showing what a doctrine means is the speaker's principal occupation on the platform. And this, as I have suggested, is more than a matter of definition. It involves showing what the doctrine implies, what things flow from it: not simply how it works (though that is of great importance), but what richness of truth is folded up in it, what light it casts upon God, or man or nature.

Thus the speaker is taking care of the two things already suggested as requisite if a man is to accept: he is showing what the doctrine means and what its importance is. He is

also taking care of the practically necessary third, that the hearer should come to want it. For the fact is that truth will make a better appeal for itself than any propagandist will make for it. It is not by our tribute to doctrines that men will normally come to desire them, not because we say they are splendid that men will come to see their splendor. Just as attempts by us to prove that doctrines are true tend to arouse opposition, to remind the hearers that there is another side: so attempts by us to paint the attractiveness of doctrines tend to arouse suspicion, to remind the hearers of other men who have tried high-pressure salesmanship upon them.

Summarizing, then, this first section: the Guild speaker's direct work is to make his hearers see what the doctrines are: not to see that they are true nor to see that they are desirable, but to see them: and because they *are* true and good, the doctrines will set about their own effort to capture the man, for God who made them true and good endowed man with faculties whose object is truth and goodness.

All rules must be applied with reasonable allowance. Given this, it may be taken as a sound practical rule to talk to all our crowds, no matter what their composition, as though one were talking to totally uninstructed Catholics. Talk to them not as though they had some prejudice against Catholic doctrine which has to be removed, but only as though they lacked knowledge and wanted to acquire it: not as though they needed to be convinced of its truth, but only informed of its meaning. It is true that one who really is an uninstructed Catholic has a bias toward Catholic doctrine *as* Catholic: and this the crowd have not. But we can afford to rely strongly on their having a bias toward it *as Truth*, if we only show them what it is.

* * * *

The eclipse of proof by exposition in some ways simplifies the apologist's work; in other ways, renders it more difficult. Consider first the simplification, which may be less obvious. It works in two ways. There is a simplification for the intellect. If you are trying to show that a doctrine is true, you are forced to do so *in practice* by establishing it as against someone's objection. (It is of course obvious that the value of what is said on the platform is to be measured not by the

amount of truth it contains but by the amount of truth it *conveys.*) But objections are manifold: in one crowd there may be a dozen different ones. And a proof as against one leaves the champions of the others quite unmoved. Preparing a lecture on these lines is harassing work, with the mind torn in many directions by the diversity of errors to be overthrown. But if your aim is exposition, you can concentrate on the doctrine to be made clear. Objections will have to be answered when question time comes, but they will be both less numerous and more easily handled as a result of the exposition of the doctrine given in the lecture.

Then there is a simplification for the will — that is, the removal of the gravest temptation lying in wait for the laymen on the platform. Argument rouses the combative quality not only in the hearers but in the apologist too: victory may very easily become for him a personal matter. There is a satisfaction in publicly vanquishing an opponent in argument. One gets to like it: plays a little to the gallery: forgets that the work in hand is to convince an immortal soul of a truth that might make the difference of salvation: thinks too much of one's own skill in fence and the applause it may be gaining: finally comes to make that applause the real object of one's action. Hence comes sarcasm, "cleverness"—and the faith has lost another champion. Sheer exposition obviously saves a speaker from that particular form of showing-off.

That this positive apologetic is in some ways, or even in most ways, more difficult, scarcely needs stating. Consider two things: (1) The speaker can never tell how far he has succeeded. If his aim is to prove something, he can know that he has proved it: if his aim is to win an argument, he can know that he has won it. But if his aim is to make the crowd *see* a doctrine, how can he know whether he has succeeded? The other method, then, gives quick and obvious results: though they are for the most part valueless. Any successes the new method may have are immeasurably worth while, but the speaker must go along without the stimulus of results immediately evident.

(2) The supreme problem is to make contact with the crowd. Remember what the crowd is: a collection of people conscious of no interest in anything the speaker may be likely to say.

How are they to be interested?[1] In other words, what can we find already in their minds to which we may attach the truths we want to teach? What, in religious matters, is in their minds? They are not, for practical purposes, to be thought of as Protestants: nor even as anti-Catholics. They cannot safely be thought of as anything but human beings.

Now human beings as such find one thing interesting: they are interested in themselves. The Guild speaker, when he is building up a meeting—and indeed at all times—must be prepared to talk to the crowd about themselves. He must help them to interpret their own lives and understand their own make-up. The key subject here, one of which the crowd never seems to weary, is the question of what man is made *for*. It follows some such line as this: to use anything intelligently, one must know what its purpose is: this applies not only to things external to man, but to man himself: he cannot use himself intelligently until he knows what he is made for: but God, who made us, has told us what He made us for; therefore a knowledge of His revelation is a first condition of intelligent living. One can, by hammering away at this very simple truth, bring them to an absolute horror of not knowing the purpose of their existence and a sheer fascination at the idea that God has enabled men to know. Once they have reached this stage, they are still far enough from believing, but their interest is aroused.

Therefore, as far as subject matter goes, one can make a rough division: (a) *What Man is*: As subjects chosen at random, one might take: Body and Soul, the Senses and the Intellect, the Faculties of the Soul, Conscience. To all these the crowd will listen endlessly. They love to know how the machinery works, so to speak.

(b) *The Meaning of Man's Life:* again I choose subjects at random. The general aim is to make them see the meaning of life as a whole—the supernatural life and the Beatific Vision, purgatory, hell, prayer, the Church, the sacraments, the theological virtues, the place of suffering, what sin sig-

[1] This is vital outdoors. An indoor audience, once it is there, must stay. But an outdoor crowd goes at once if it is not interested.

nifies, original sin and Redemption, the solidarity of the human race.

(c) *God:* The effort here is not to prove that there is a God but to make them realize what we mean by God and what light is shed upon life by the fact that God is and the immense significance of the Incarnation. I shall treat of this part of our work in more detail presently.

* * *

(1) I am treating of the full scheme of outdoor apologetic as done by the Guild as a whole. Not every speaker does all of these subjects. The rule is absolute that new speakers in the Guild shall begin with the easiest subjects and only as they progress in their understanding of the crowd and in their assimilation of the Guild training can they speak on more advanced things. On these the examinations—conducted by priests—are extremely rigorous.

(2) When I include the Church as a theme, a great variety of subjects is covered. The Institution of the Church, its Structure, its Purpose, its Infallibility and the Infallibility of its Head upon earth, the Conception of the Church as Christ's Mystical Body.

(3) After a very short time, it is nearly always found that three themes single themselves out as gripping the crowd beyond all others:

(a) The Divinity of Christ as a revelation of the nature of God.

(b) The meaning of suffering and its rich possibility of utilization. This whole subject must be treated with the utmost objectivity. There must be no suspicion of preaching or appealing. But a clear and objective statement (which is not the same thing as an unsympathetic and inhumanly detached statement) of what suffering can mean has an amazing effect upon the crowd. To this also I shall return in a moment. After a short while, it comes to be our most valuable common ground: and it is perhaps the Guild's greatest immediate contribution to the spiritualization of the crowd's life.

(c) The supernatural life and the Beatific Vision. It is usually found that this becomes the backbone of the whole presentation of Catholicism. The crowd is quite fascinated with what I may call the sheer "mechanism" of the supernatural life in the soul here and hereafter.

(4) All these things must be related to the existent interest of mankind. They must be shown as growing out of, or in some other way very closely related to, man as he is conscious of being. They must be taught to the crowd gradually and in the very simplest terms. The phrase "*Beatific Vision*" for instance would never be used till the crowd has thoroughly grasped the doctrine involved.

II.

The general aim, then, of Evidence Guild apologetics is to show what the doctrines of the Church are rather than why they should be believed: the doctrines themselves make a greater appeal to the mind than any amount of argumentation on their behalf. *In practice* they do not need to be justified but to be stated—but stated in such a way that the crowd shall see them in their inner content, their implications, their bearing upon God's nature and man's nature and the meaning of life. This, roughly summarized, is part of the theme of the preceding pages.

I come now to the question of Method—since making people see a *doctrine* is a very different thing from making them see an argument.

We have to show them God, and we have to show them the doctrines God has revealed. In their present state the first is immeasurably the more important. They are not atheists—yet: nor are they any longer theists. They still lie somewhere in between, not effectively accepting God but not explicitly denying Him. Such a state cannot last. The tiny spark of belief in God must soon be extinguished if it is not rekindled. And it will not be rekindled by proofs of God's existence—save in the exceptional few—but by a steady building up in their minds of what God means. In that special sense they must see God; not otherwise will the sense of personal relationship be reëstablished which is Christianity's strongest hold upon the soul of man.

This is what makes the Divinity of Christ so vital a subject. At all times men have had some means of knowing about God. They have had for their contemplation the universe He has made, and from that could learn something of Him who made it. But at the best the knowledge of a being gained from what

he has made must always be remote, and will only in exceptional souls be vitalizing. And even if God gives more than that, yet while He is acting in His own nature it is difficult for the mind of man to come to any sort of intimate knowledge of Him. But if we could see God, acting not in His own nature but in ours, not making a universe but walking the earth, obeying His Mother, feasting and fasting, paying taxes, pressed upon by the hatred of enemies and the treason of friends—if we could see all this, then instantly we should be at home: for these are experiences which all men in some measure have known. Now that is precisely what Christ's Godhead means. The statement Christ is God tells us something of enormous importance about Christ. It tells us far more about God. Enriched with that knowledge, the Christian, even the sinful Christian, has a sense of personal relationship to God unknown outside.

Therefore, to make the crowd see God, we must make them see our Lord. And this means giving them, and driving them back to, the Gospels. A Catholic apologist who is not soaked in the Gospels is an anomaly in himself, and in his work doomed to aridity. For the mind of man, the way to God is through Christ. There must of course be a good deal of explanation, plain statement of the Theology of the Incarnation (the twentieth-century crowd is as capable of excitement over the terms "person" and "nature" as the fifth-century crowds who rioted in Ephesus). But this sheer dogma must be fortified and vitalized by an endless use of Scripture incident—told vividly, the implication brought to light—and always the steady refrain, "The person here acting is God".

That they should see God is the more pressing matter. They must also see the doctrines (which, as they advance, will be a further help to seeing God). In the first section of this paper I spoke of and roughly listed the doctrines principally handled on the platform. Here I am rather concerned with certain general principles of Method.

First, Catholicism must be presented as a life and not simply as a way of thought or belief.

Second, Catholic doctrine must be presented as a totality and not as a collection of doctrines: or, to put it more simply, Catholic doctrines and practices must be shown as a pattern and not as a pile: or, if I may be permitted a third effort to express an idea easier to see than to say, they must be shown as parts of an organism and not as items in a list. The average non-Catholic holds whatever beliefs he does hold simply as items in a list, with no relation to each other, save they are all in the same list; thus he can drop any doctrine he pleases, with no effect whatever on those he chooses to retain. But the doctrines revealed by God are so related that each is bound up with each and none can be rejected without weakening the whole fabric.

The key to both problems is the same—the doctrine of the Supernatural Life.

For, first, this doctrine shows Catholicism as the life that it is and gives meaning to everything the Church does. Every single action of the Church—Mass, Sacraments, sacramentals, teaching, everything—is directed to the Supernatural Life. The presence or absence of the Supernatural Life at death is absolutely decisive of the soul's eternal destiny. Christ our Lord gave, as the purpose of His coming, that men might have it. Quite literally then, unless the doctrine is understood, the Church's whole action remains dark. Catholicism cannot be comprehended without it. It is of necessity, then, in the forefront of all Evidence Guild teaching.

This same doctrine is also the key to the pattern of the totality of Catholic doctrine. Once the crowd have grasped what we mean by God, the whole of His dealings with man can be shown in their relation to the Supernatural Life: the creation of man with it, the Fall and the loss of it, Incarnation and Redemption, the Foundation of the Church, Death and the Hereafter: all these are seen as parts of one coherent whole, once the doctrine of the Supernatural Life has been grasped.

Nor let it be thought either that the layman cannot be taught to handle such a doctrine, or that the crowd cannot grasp it. As to the first, I must fall back upon the argument from authority: every Evidence Guild speaker is not only carefully trained but is required to pass searching oral tests on every

subject he speaks on: the tests are conducted by priests appointed for the purpose by the bishop of the diocese. As to the second, however, there is a double argument: (a) it is *a priori* unlikely that God would have made essential to the understanding of Catholicism a doctrine which ordinary men cannot grasp: (b) in hard fact there is by now a mass of evidence in the accumulated experience of hundreds of Guild speakers that, given clarity and patience, much clarity, limitless patience, the crowd can be taught the doctrine.[2] After all, St. Paul taught it to people most of whom could not read and who had but lately heard of Christianity. The method is to proceed by easy stages:

(1) Get them to grasp the simple principle that the next life, being different from this life, might well demand powers in us over and above the powers by which man lives his natural life upon earth. The Supernatural Life is shown as the principle from which these powers Spring.

(2) Analyze for them the nature of man—with special reference to his natural powers of knowing. Then, show the quite different kind of knowing in which the Beatific Vision consists. This part of the work is of course the most difficult. But it is astonishingly fruitful.

(3) By this time they can be shown how the Supernatural Life is "a created participation in the life of God".

(4) Once they have really grasped the action of the Supernatural Life in Heaven, they are ready to be shown its action here in Faith, Hope and Charity. And from then its relation to all the rest of Catholic doctrine and practice can be developed.

Nothing is more amazing than their reaction to this line of teaching. They find the doctrine absolutely fascinating, return to it again and again, meditate upon it and raise further questions, and show a real capacity for making it part of the content of all their thinking.

[2] The General Outline of Guild Teaching I have set out fully in a small book, *Map of Life*, published last month.

So much then for the doctrines as a totality. The individual doctrines must be shown as they come in relation to the whole. A certain amount of sheer analysis is unavoidable: and fortunately so, since if it is kept in right proportion, the crowd both enjoy it and are helped by it. But abstract discussion and explanation are not the whole of it.

This matter of the treatment of individual doctrines on the platform is too large to be treated here in detail. It cannot even be satisfactorily summarized, owing to the varying ways in which the different doctrines may be linked up with what is already in their minds. All I can do is refer readers to the Guild class-book—*Catholic Evidence Training Outlines*—and for the rest jot down here a few indications. These should be read in close connexion with the whole of the first section of this article.

Whatever doctrine is being treated, a certain living quality must be aimed at. There are two ways principally in which this may be achieved.

(1) Wherever possible, doctrines should be shown *in action*. Thus a particular doctrine may be shown as the energizing principle in a Scripture incident or in some episode from the life of a saint. As an obvious instance: paint for the crowd the incident of the marriage Feast of Cana and then show the Catholic doctrine of prayer to Our Lady running through the whole. Again, the whole of that mass of theology which concerns the relation of the priest to Christ—that the priesthood does not alter a man's character and temperament, that the efficacy of the sacraments does not flow from the priest's personal character—will be shown much more convincingly after a presentation of St. Peter as the New Testament shows him. Or as a third instance: the truth that sin is the one real evil in the world does—at any rate for the moment—seem self-evident to a crowd which has heard how St. Peter Claver went on board the slave ships at Cartagena and preached to the slaves not about their sufferings but about their sins: and how, for all that, he reformed the whole of the treatment of slaves by preaching to the slave-owners—about *their* sins.

In all this, of course, it is very easy to be merely fanciful—putting things into the incident that are not there. And there is the other extreme of aridity—finding nothing in the incident

save what is actually written down, failing to see the sometimes immense implications. (Thus, it is possible to handle the "Thou art Peter" episode again and again while failing to observe the significance of the most surprising thing in it —that our Lord should have asked men who had been in His company for three years—"whom do you say that I am?"). And of course there is the horrible danger of sentimentalizing.

(2) The crowd should be shown that in Catholicism they can find a way to the meaning of their own lives. It is necessary, with some, to show that such a key is necessary. Thinking has fallen on such evil days that men do not realize the complete aimlessness of their lives. But even those who do not see the meaning of their life as a whole have usually been brought up against the bewildering fact of suffering. And the modern speaker is finding more and more that the crowd will listen to a discussion of the mystery of suffering. Here the danger of sentimentalizing comes in at its highest. But if suffering is discussed sanely and objectively (which does not mean callously) in its relation to life as a whole and the purpose of life: in the place it must of necessity have in the life of everyone: of the place it had in the lives of the saints: in the mysterious suffering of our Lord on Calvary: then while the mystery remains no less, the whole attitude to it changes. And the man who has come to an acceptance of suffering, and has grasped the element of the notion that suffering may be at once unavoidable and yet voluntary—is on the very threshold of the Church.

In all this latter section of the article I have dwelt at apparently disproportionate length on two ways of showing Catholicism as a living thing—one being to show it as energizing in the life of Christ and His saints, the other being to show it as throwing a flood of light on the life of every day. Along with this, as I have already said, there is any amount of straightforward exposition. The other has been given more space because it needed more explaining. The point is that by every means, and not simply by any one means, the Guild speakers are striving to fill the mind of the crowd with the riches of Catholicism. That, in one sentence, is the apologetic of the street corner.

New York. F. J. SHEED

THE HOLY LITURGY OF THE CATHOLIC SYRIANS.

OF ALL localizations of the Church of Christ that of Syria, the church, so to say, of our Lord Himself, displays in as complex a form as any the historical results of schism and heresy; for to-day, within the borders of the Holy Land, and excluding those numerous Christian religious bodies not indigenous to the country, there are five native churches: three of them are Catholic and so essentially one, differing only in organization, customs and rites. Their members are not always on such good terms with one another as they should be: one is schismatical and at least materially heretical; and one, formally heretical.

Antioch in Syria very early displaced Jerusalem as the Christian centre of hither Asia, and although the Holy City was made the centre of a patriarchate of its own in 451, it was a very small one, with rather arbitrary borders, and may be considered here together with that of Antioch. The heresy of Nestorius, condemned by the council of Ephesus in 431, was the first seriously to damage the church of Antioch, but this was chiefly on its eastern borders, centering at Edessa. But twenty years later, after the council of Chalcedon, Syria (using the name in its loose popular sense of Syria and Palestine) was split by Monophysism. Thenceforward it had two churches, that of the orthodox Catholics, called Melkites, because they followed the Emperor (in Syriac *malka*) in accepting Chalcedon, and that of the Monophysite *Jacobites,* so called after their leader, Jacob Baradaï. During the late fifth-sixth centuries another church appears, that of the Maronites. This, eventually localized in the Lebanon, appears to have originated as an orthodox anti-Monophysite body which, however, soon followed the Emperor Heraclius (d. 641) into the Monothelite heresy—but this lapse the Maronites themselves denied until recently, and some still deny it. But certainly the Maronites are now all Catholics and have been so at least since 1182. After Cerularius in 1053 and again at an uncertain date, probably about a century after the Union of Florence in 1439, the orthodox Catholics followed the Patriarch of Constantinople into schism, and so remain—the *Orthodox Eastern* Christians of the Levant. From time to time there were reconciliations among these, even of patriarchs and bishops, and with the

submission to the Holy See, of the Orthodox patriarch of Antioch, Cyril VI, in 1724, there appears an unbroken line of Catholic patriarchs of the Byzantine rite. These are most commonly and conveniently now referred to as *Melkites* (though historically the name equally belongs to their schismatical Orthodox neighbors). Finally, in the middle of the seventeenth century, Capuchin missionaries began to reconcile considerable numbers of Jacobites and these, retaining their own rites and customs, were eventually in 1783 organized as an integral part of the Catholic Church; they are called simply *Syrians,* sometimes qualified by the adjective "West".[1]

The native Christians of Syria are then the Melkites, Maronites and Syrians (Catholic), the Orthodox (schismatical), and the Jacobites (heretical).[2]

Of these bodies the Catholic Syrian is the smallest and numbers only some 71,000.[3] There are 195,000 of their dissident "opposite number" the Jacobites. But the Catholic Syrian body nevertheless has a complete and rather extensive ecclesiastical organization. Their chief is the "Patriarch of Antioch, the City of God, and of All the East",[4] whose see is at Mardin and residence at Beirut; he consecrates the holy Chrism for all the hierarchs under him, namely, the archbishops of Bagdad, Damascus, Emesa and Mosul, and the bishops of Aleppo and Beirut, and four episcopal vicars patriarchal. He has jurisdiction over the faithful of his rite throughout the world. The clergy are trained chiefly at the seminaries at Sharfeh in the Lebanon and Jerusalem, both being conducted by French Benedictines of the Cassinese congregation of primitive observance. Since the Synod of Sharfeh in 1888, the secular clergy have been bound to celibacy, but the obligation

[1] To distinguish them from the East Syrians, better called the Nestorians, or if Catholics, the Chaldeans. But in fact many West Syrians, whether Catholic or Jacobite, are also found in the further east, Iraq.

[2] There are 300,000 Monophysite Christians on the Malabar coast of India who use the same rites as the Jacobites. But they are not really Jacobites; before their schism of 1653 they were Catholics of the Chaldean rite, and before that they were alleged Nestorians. It was partly through these astonishing and much-tried people that "Fr. Ignatius of Llanthony" got his priestly orders.

[3] There are several colonies of which the largest (6,000 souls) is in U. S. A.

[4] The late patriarch, the Lord Ignatius Ephraem II Rahmani, who died in 1929, was a leading scholar not only of the east but of the whole Church. The Syrians have a tradition of learning: the Assemani and Mobaroe were Maronites; Barkebraeus (Abdul Faraj), a Jacobite.

is dispensable and a number of secular priests are married. There were two monasteries of Antonian monks, and a house of nuns in Beirut, bound to choir office, but they were broken up by the Turks in 1916.

The churches of the Syrian rite have nothing distinguishing about them beyond the usual eastern characteristics; occasionally one is seen with an *iconastasis,* but the altar is normally open to view. Catholic churches tend to "latinization" e. g. the one in the Rue des Carmes at Paris has seats in the nave, numerous round statues and a sarcophagus-shaped altar embowered in "palms".

The eucharistic Liturgy represents the original rite of Antioch, which was modified for use in Jerusalem; this modified form then supplanted its parent at Antioch and throughout the patriarchate, and is known as the Liturgy of St. James. It was originally in Greek but was soon translated into Syriac in various places, and after the Monophysite schism the orthodox Catholics maintained its use in the first language, the Jacobites in the second; it was the source of the Byzantine, the Armenian and perhaps the Chaldean Liturgies,[5] and the Maronite is simply a romanized form of it.

When the priest is about to celebrate, a curtain is drawn in front of the altar and he goes within dressed in his ordinary clothes, black gown *joubba* and *kamelaukion*.[6] Having said the *Miserere* he ascends to the altar and prepares the offerings; the host is a round cake of leavened bread, in which is a little salt, and water is added to the wine. He finishes his prayers of preparation and retires to the sacristy to put on his vestments.[7]

[5] The local Orthodox, after they went into schism, entirely abandoned the Antiochene rite for its Byzantine daughter (in the thirteenth century), thus giving rise eventually to the Melkite Catholics of the Byzantine rite (see above). The Catholics of the Syrian rite therefore represent the native church of our Lord's land in a rather special way. The Orthodox have revived the use of the Greek St. James twice a year, at Zakynthos and Jerusalem.

[6] A black cylindrical hat with a brim at the top. The Syrians and Abyssinians are the only non-Byzantines to wear this head-dress.

[7] Unlike the other easterns (except the Catholic Malabarese), the Catholic Syrians never concelebrate. But on Maundy Thursday several separate Liturgies are celebrated at the same time on one altar, the senior alone celebrating aloud and facing the people, the other celebrants on either side of him. The Liturgy is normally sung and with the assistance of at least a deacon; but the writer has been present at Syrian approximations to a "low Mass"—rather hybrid affairs.

These are practically the same as the Byzantine: a white *koutino* (*sticharion,* alb), the *hemlikho* (*epitrachelion*), a one piece stole with a loop for the neck, *zoni* (girdle), *zende* (*epimanikia,* over-sleeves) and *faino* (*phelonion,* chasuble, like a cope without a hood). A bishop pontificating adds the *patrachil* (really the *omophorion* but much like a wider *epitrachelion* put on over the *faino*), the *masnaphta,* a hood with 4 crosses on it, and a Roman mitre; his pastoral staff may be of the eastern or western pattern.

The curtain is withdrawn, the celebrant goes to the foot of the altar and says *secreto* a prayer for forgiveness of sins and preservation against temptation. He then mounts to the altar, kisses it, uncovers the offerings, crosses his arms and, taking the paten in his right-hand and the chalice in his left, offers them up, saying aloud the following prayer:

> "We commemorate our Lord, God and Saviour, Jesus Christ and all his economy of our salvation: his annunciation . . . his birth . . . his baptism . . . his passion . . . his crucifixion . . . his death . . . his burial . . . his resurrection . . . his ascension . . . his sitting at the right hand of God the Father. We commemorate this eucharist set before us. And in the first place [we commemorate] our father Adam and our mother Eve, the holy Mother of God, the prophets, the apostles, the preachers . . . *etc.,* those who pray with us, together with all those who have been pleasing to thee in all time from Adam and Eve until now. Equally we commemorate our fathers, our brothers, our pastors who deliver the words of truth to us, our dead and all the faithful departed; in particular and notably our relatives and those associated with them and the benefactors of this holy place, and whomsoever are in communion with us whether by word or deed, by small thing or great, and most especially he for whom this sacrifice is offered to-day, N."

He then makes a special memento of the day, prays for his ancestors, parents and relations, and covers up the offerings, saying:

"The heavens have been covered by his mighty splendor and the earth filled with his glory."

Deacon: "*Stomen kalos.*"
People: "*Kyrie eleison.*"

He blesses incense and censes the altar three times, the offerings, the clergy and the people, saying a long prayer the while; the offerings are incensed toward the four points of the compass, in honor of Our Lady (east), prophets, apostles and martyrs (west), doctors, clergy, faithful and just (north), the Church and her children (south): these commemorations are repeated by the people. He repeats the Our Father before censing the people, and then a procession is formed: cross, lights, *ripidia,*[8] the celebrant carrying the gospel-book and the deacon incensing it. They go around the altar from right to left, while the choir sings a hymn,[9] the Greek μονογενής:

"Glory to thee, my Lord and my King, only Son and Word of the heavenly Father, he who by his nature is immortal.
He has humbled himself and come by his surpassing goodness to give life and salvation to human-kind" . . . *etc.*

Returned to whence they started, the *Trisagion* is sung three times, thus:

Priest: "Holy God, holy Strong One, holy Deathless One—"
Choir: "Have mercy on us."

The third time they add *Kyrie eleison* twice and go on to the antiphon of the epistle, consisting chiefly of Gal. i, 8. Then the deacon comes to the altar-rails and chants the epistle, in Arabic,[10] facing the people. The choir sings the antiphon of the gospel, with an alleluia at the beginning and end.

[8] Revolving metal fans at the end of a long pole.

[9] The Syrian chant has lately been the subject of a good deal of study, notably by the late Patriarch of Antioch (see note above) and the Benedictines at Jerusalem; the latter have published the Syrian office hymns with western notation. As the native singers know it by tradition, not having been able to read its "notation" for many generations, its variations are almost infinite. It is strictly rhythmical and somewhat monotonous.

[10] The vulgar tongue of the Syrians has been Arabic since the Mohammedan invasion of the seventh century. Syriac is now spoken only in some villages of Iraq and Kurdistan and in two near Damascus.

The priest takes the gospel-book and goes to the altar-rails, singing:

"Peace to you all."

People: "And with thy spirit."

Priest: "The holy gospel of our Lord Jesus Christ, the message of life, according to N., who announces life and salvation to the world."

People: "Blessed be he who is come and who is to come; our worship to him who sent him and may his mercies be with us always. Save us and protect us, O Lord.

Priest: "During the economy of our Lord, our God, and our Saviour, Jesus Christ, word of Life, God incarnate, these things took place—"

People: "We believe and we confess it."

The priest, surrounded by lights and the deacon swinging the thurible, chants the gospel in Arabic. A variable hymn is sung, e. g., the following, referring to past discipline:

> "Let him who has not received the seal go out—so orders the Church. But you, children of baptism, approach the altar. Woe to the man whose spirit goes wandering in the bazaars during the celebration of the holy Mysteries . . . " *etc.*

The Liturgy of the Faithful begins with a long prayer in which the celebrant, recognizing his unworthiness for so sacred an office, prays aloud for the divine mercy to supply his lack, pardon his delinquencies, etc. He blesses incense, the deacon announces "*Sophia!*", and the priest intones the creed, "*We* believe in one holy God" (*Filioque* is added). It is continued by the deacon or choir while he incenses the altar, clergy and people; he washes his hands, says, "My brethren and my friends, pray for me", accuses himself of sin *secreto,* and returns to the altar. He says the prayer of peace and kisses it; the deacon kisses the priest's hand and both ends of the altar, saying:

> "Let us give peace to one another, each to his neighbor, by a holy embrace and with love of our God. And after this holy peace has been given to us, let us bow down before the God of mercy."

The ministers and people convey the kiss of peace by touching

hands. Meanwhile the celebrant says aloud two prayers for the mercy of God on the Congregation: [11]

> ". . . we implore and supplicate thy goodness that this mystery, perfected for our salvation, may not be for a chastisement of your people but for the forgiveness of sins, pardon of offences, and thanksgiving to thee. . . ."

People: "Amen."

Priest: "✠ May [12] the love of the Father, the grace of the Son, the communion of the Holy Ghost, be with you all."

People: "And with thy spirit."

Deacon: "Let us hold ourselves worthily, with fear, with purity, with holiness, with charity and true faith, above all with the fear of God, observing this holy oblation which is set out before us and which is offered for us, a living victim to God the Father, by the hands of his priest."

Priest: "Let us lift up our minds, our thoughts, and our hearts."

People: "They are, to the Lord."

Priest: "Let us give thanks to the Lord with fear."

People: "It is just and right."

Priest: (*secreto*): "Truly it is just and right, proper and necessary, to praise thee, bless thee, celebrate thee, worship thee, give thanks to thee, creator of everything, seen and unseen—"

He raises his voice and continues the invariable preface, the choir singing the *Sanctus* and *Benedictus* which the celebrant amplifies inaudibly into a prayer leading directly to the consecration,

> "When he was about to suffer (he takes the host in his right hand and speaks aloud) a willing death for us sinners, he, who knew not sin, on this night when he was to be given up for the life and salvation

[11] Here begins the *anaphora* "of St. James, Brother of the Lord". Other anaphoras used by the Catholic Syrians are "of St. John the Evangelist", "of the Twelve Apostles", "of St. Mark the Evangelist", "of St. Eustace of Antioch", "of St. Basil of Caeserea", and "of St. Cyril of Jerusalem". There is also a Liturgy of the Presanctified.

[12] Unlike the Byzantines, Catholic or dissident, the Syrians made the sign of the cross from left to right, as in the west.

of the world, took bread into his holy, spotless and unblemished hands, lifted his eyes to heaven and looked toward thee, and gave thanks, blessed it, sanctified it, broke it, and give it to his disciples, saying: Take, eat. *This is my Body,* which will be broken and given up for you and for a great number for the forgiveness of sins and everlasting life."

People: "Amen."

Priest: "In like manner after supper he took the cup, mingled wine and water, and gave thanks, blessed it, sanctified it, and gave it to the same disciples and apostles, saying: Take, drink ye all of this. *This is my Blood* of the new covenant which for you and for a great number will be poured out and given for the forgiveness of sins and everlasting life." (People: "Amen"). Do this in remembrance of me. So often as you . . ." *etc.*

There are no elevations or genuflexions, but a profound bow. The *epiklesis* or invocation of the Holy Ghost immediately follows the *anamnesis;* the deacon calls the people to attention and prayer, they say *Kyrie eleison* three times and answer "Amen" to three invocations, over the Bread, over the Wine, and over both: "that they may be to all who receive them for the sanctification of souls and bodies, for fruitfulness in good works, for the strengthening of thy holy Church, which thou hast founded on the rock of the faith. . . ." the celebrant fluttering his hands in imitation of the flight of a dove.

The great intercession is very long and of an imposing form, the grandest in any Christian liturgy. The deacon prays, in the form of a litany, the people answering *Kyrie eleison,* for the living Fathers (*i. e.* the pope, patriarch and hierarchy), for all the People, for Sovereigns and Rulers, for the intercession of the Saints, for the Fathers of the Church now dead, for all the Faithful departed;[13] during each litany the priest says inaudibly a prayer to the same effect, continued and concluded aloud after the deacon has finished each division. Thus he begins:

"We offer this great and bloodless sacrifice for thy holy Church who puts her confidence therein, particu-

[13] On the altar is a tablet bearing the names of the dead for whom prayers are asked. At this point the celebrant touches the Host with his right hand and makes a triple sign of the cross over the names.

> larly for Sion,[14] the mother of all orthodox churches. Grant her, O Lord, the precious gifts of thy Spirit. Remember, O Lord, our holy bishops who deliver to us the words of life, above all our blessed fathers Mar Pius, the pope of Rome, Mar Gabriel, our patriarch, Mar N., our bishop, and all orthodox bishops. . . ."

and ends the intercession with a blessing over the people.

The breaking and mingling of the Host is a peculiar and rather complicated rite. It is first divided into two equal parts; each part alternately is then partially dipped into the Precious Blood and with this the other half is, so to say, "anointed". Next, a small piece of the Host is dropped into the chalice; if there are bishops, priests, or deacons to communicate, another piece is put in for each one of them. What remains is divided into a number of small pieces for the communion of the lower clergy and laity; one of these pieces is dipped several times into the Precious Blood and with it all the other pieces are severally anointed, as with a brush. This is accompanied by a prayer: "We break the heavenly Bread in the name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen. . . ." *etc.* The Our Father is then recited in Arabic by the deacon or people, prefaced with an introduction by the celebrant, ending "For thine is the kingdom," etc., and followed by the priest's embolism.

Then after several verses and responses and a blessing the priest lifts the Host on the paten to the level of his eyes, chanting, "Holy things to the holy and pure", and in like manner the Chalice, the deacon replying, "The Father alone is holy, the Son alone is holy, the Holy Ghost alone is holy. Blessed be the name of the only Lord. . . ." etc. Then the priest kisses the paten and chalice, making the sign of the cross therewith. While the choir sings a hymn he goes to the foot of the altar-steps and says inaudibly prayers before communion, then receives the Sacred Host from the Chalice with a golden spoon and drinks of the Precious Blood.

Afterward he takes the chalice and paten in either hand, turns to the people, and recites three prayers; at each one he descends one step and so arrives at the altar-rails, where he

[14] An indication of the origins of this Liturgy.

hands the holy vessels to the deacon. The communicants stand and he puts a particle into the mouth of each one (as each particle has been anointed with the species of wine, they thus receive under both kinds). The words of administration are:

> "The propitiatory coal[15] of the Body and Blood of Christ our Lord is given to the loyal and faithful N., for the forgiveness of sins and pardon of faults for ever and ever. Amen."

The celebrant then retakes the chalice and paten and blesses the people with the holy Things, saying:

> "Glory to thee, glory to thee, glory to thee, our Lord and our God, for ever and ever. O Lord Jesus Christ, may thy Body, with which we are nourished, and thy propitiatory Blood, of which we have drunk, be not for our judgment and our condemnation but for the everlasting life and salvation of us all."
>
> Deacon: "The whole world bows down and worships thee, every tongue proclaims thy name, for thou art the resurrection of the dead and the sure hope of them that sleep; we praise thee and we thank thee, O our God."

After reciting a prayer of thanksgiving the celebrant dismisses the people:

> "Peace be with you all."
>
> People: "And with thy spirit."
>
> Priest: "O great and worshipful God, who hast opened the heavens and come down therefrom for the saving of the human race, look on us with mercy and grace. Bless thy people and preserve thine inheritance, for at all times we praise thee, who art God, with God the Father who begot thee and with the Holy Spirit, now, always and for ever and ever."
>
> People: "Amen."
>
> Priest: "Go in peace, brethren, and pray for me."

He then consumes what remains of the holy Things (the reserved Sacrament is renewed every day), cleanses his hands and the vessels, and makes his thanksgiving. This ends with a prayer before the altar:

[15] "Glowing coal" (*cf.* Isaias 6:6), a common name for the Blessed Sacrament in the east; also called "the pearl". It may be noted that the dissident Jacobites receive Holy Communion in just the same way.

> "Remain in peace, O holy altar of the Lord, I know not if I shall again return to thee or no . . .Remain in peace, table of life, to be a witness for me before our Lord Jesus Christ of whom I will not cease to think, henceforth and for ever. Amen."

The Syrian *Divine Office* has seven hours, which are recited in two parts: Office of the Ninth Hour, Vespers and Prayer of Protection in the evening, Night Office and those of the First, Third and Sixth Hours before the Liturgy. The Office is peculiarly rich in hymns but psalms are few and some "hours" have none at all. Each hour begins with the *Trisagion* and *Our Father* and always includes prayer for the dead. *Baptism* is administered by a triple pouring combined with semi-immersion: "N., is being baptized in the name of" etc. *Confirmation* by the priest, with seven anointings, follows immediately. Absolution in the sacrament of *Penance* is given to Catholics with the western formula in Syriac, and they likewise receive *Holy Anointing* (Extreme Unction) according to the *Rituale Romanum;* their proper rite normally requires seven priests to administer this sacrament. *Holy Order* is conferred on all ranks (singer, reader and subdeacon are minor, deacon, priest and bishop, major) by the imposition of hands and tradition of the instruments of office. *Chorepiskopos* is not a hierarchical rank or office but a title of honor and without the episcopal dignity; nevertheless it is conferred by imposition of hands and clothing with the episcopal hood (*masnaptha*). *Marriage* resembles the Byzantine ceremony and includes the usual eastern crowning of the pair. During Lent a complete fast from food and drink lasts till midday, with abstinence from certain foods for the rest of the day, except on Saturdays and Sundays. Nearly all Wednesdays and Fridays are days of abstinence, as well as three days three weeks before Lent (fast of Ninive), four days before SS. Peter and Paul, seven days before the Assumption, and nine days before Christmas. The *holidays of obligation* fixed by the Synod of Sharfeh are all Sundays and twenty other days, including Corpus Christi, the Praises of Our Lady (December), St. Joseph, St. Ephraem the Deacon, and the patron of the church. Nearly all their feasts common with the west occur on different days.

DONALD ATTWATER.

London, England.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

DECRETUM: INDULGENTIA PLENARIA IIS CONCEDITUR, QUI SOLLEMNIBUS PROCESSIONIBUS EUCHARISTICIS PIE INTERSUNT.

In sacris ritibus, qui catholicam fidem refovendam maximopere conferunt, illae profecto annumerantur pompae, quae vulgo " processiones" vocantur, dummodo eaedem non modo ad liturgiae normas, sed intento etiam pioque animo ducantur.

Quas inter procul dubio " processiones" excellunt, in quibus non sacra vel Sanctorum caelitum, vel Deiparae Virginis vel D. N. Iesu Christi reliquiae aut simulacra populari pietati proponantur, sed ipsemet Rex gloriae vere, realiter ac substantialiter ineffabili modo eucharisticis velis delitescens; sive per templorum saepta, sive per vias publice fiant, ut fidelium multitudo, pio desiderio flagrans, suas deferre possit adorationes ac preces, sive denique ad infirmorum domos sollemniter procedant, ut eis caeleste pabulum ac levamentum in aegritudine, qua afficiuntur, in suaeque vitae discrimine afferant.

Iamvero Ssmus D. N. Pius Pp. XI die 8 mensis Iulii c. a., in audientia infra scripto Cardinali Paenitentiario Maiori concessa, ad " processiones " huiusmodi ac praesertim ad sollemniores, quae aptius valent fidei caritatisque sensus, Sacro Iesu

Christi Cordi pergratos, in christifidelibus excitare, animum curamque suam convertit.

Ac quemadmodum recens iis omnibus, qui, servatis servandis, pium exercitium XL horarum participant, novas indulgentias dilargitus est, ita in praesens, ut fidelium pietas in Augustum Sacramentum, ad sacrae liturgiae normas triumphali pompa ductum, magis magisque revirescat, eiusque cultus adaugeatur, idem Summus Pontifex hoc in perpetuum concedere dignatus est: eos scilicet, qui, confessi ac sacra Synaxi refecti, "eucharisticis processionibus", sive introrsum in sacris aedibus, sive publice ductis intersint, atque ad mentem Suam de more precentur, indulgentiam plenariam lucrari posse.

Contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus eiusdem S. Paenitentiariae, die 25 Septembris 1933.

L. CARD. LAURI, *Paenitentiarius Maior.*

L.* S. I. TEODORI, *Secretarius.*

Studies and Conferences

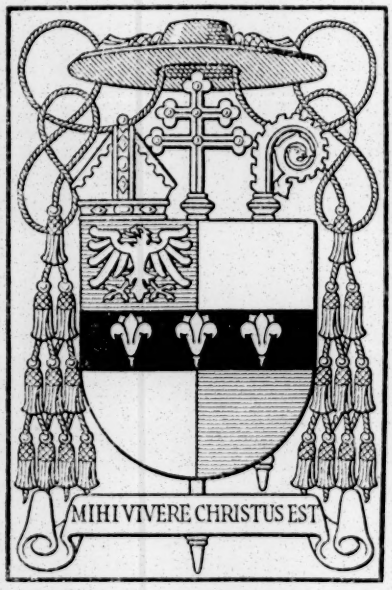
Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Office of Indulgences of the Sacred Apostolic Penitentiary publishes a decree granting a plenary indulgence to those who devoutly take part in processions of the Blessed Sacrament.

RECENT EPISCOPAL ARMS.

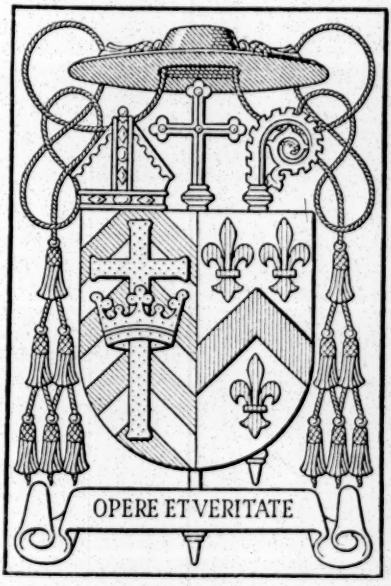
I. Arms of the Archbishop of Egina, Coadjutor of San Francisco.



Quarterly azure and silver, on a fess sable three silver lilies and in the canton a silver eagle (Mitty). These arms are based upon the old family coat, which is: Quarterly azure

and silver with a gold fleur-de-lis in the canton, and the Murphy (his mother's) coat, which also has a quarterly field surcharged with a sable fess bearing three wheatsheaves, or "garbs". For the fleur-de-lis the eagle of St. John has been substituted, and the garbs have given place to the lilies of St. Joseph, thus indicating the Archbishop's two name Patrons. This coat replaces the one His Grace bore when Bishop of Salt Lake, as the latter less adequately fulfilled the fundamental purpose of heraldry, which is identification.

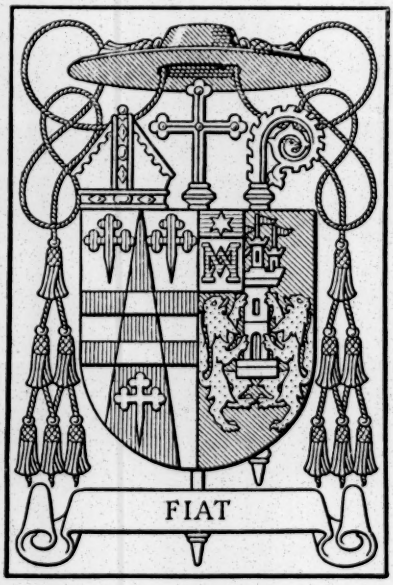
II. Arms of the Bishop of Helena.



Two coats impaled. A: Chevrony of eight, silver and vert, a Latin cross encircled with a crown gold (See of Helena). B: Silver, a chevron between three fleurs-de-lis (Hayes). According to the early English hagiographers, the Empress St. Helena was an English princess, daughter of the "Old King Cole" celebrated in the familiar nursery rhyme, who "called for his pipe, and called for his bowl, and called for his fiddlers three". As a reminder of this legend, we still find the ancient town of Colchester bearing on its arms the Cross and Passion-

nails which the Empress discovered, together with her crown thrice repeated. To the Saint is sometimes ascribed the same coat, although she, of course, never saw it, any more than did Alexander the Great the several coats with which medieval heralds endowed him. These apocryphal coats, or parts of them, still have to be used in good faith, at times, because of their age-long association with the names involved. But the arms of the Diocese have already been explained in the REVIEW.[1] The Bishop's impalement is the very simple, and thus very fine coat of the Hayes family. As in the cases of Toledo and Lincoln, he is the third Ordinary in succession to use the diocesan arms.

III. ARMS OF THE BISHOP OF SEATTLE.



Two coats impaled. A: Silver, a pile from base throughout gules, debruised by two bars between three crosslets fitchy, all countercolored (See of Seattle). B: Vert, two gold lions holding a silver tower with three turrets, each flying a penant gules; a canton of the Society of Mary (Shaughnessy). The

[1] Vol. LIII, No. 1, p. 81.

arms of the Diocese have been explained in the REVIEW.[1] The Ordinary uses his family coat, "differenced" with the Marist arms displayed in a canton, the method usual with Bishops of that Society. The student of Irish heraldry will note that the Shaughnessy arms are practically identical with those of the Morgans, and differ but little from the Kelly arms, the latter, however, having a red instead of a green field. The same design appears in Italian heraldry.

PIERRE DE CHAIGNON LA ROSE.

AN INSTITUTE OF CATHOLIC ACTION.

One of the most pretentious programs of Catholic Action ever undertaken in this country, conducted under the auspices of the Most Rev. Francis J. L. Beckman, has just been concluded at Dubuque, Iowa. For three days representatives of every unit of Catholic Action in the archdiocese, together with large numbers of others interested in the work of these units, met in dozens of meetings to further the purposes of their particular organizations and to coördinate the several units under one general head. From all parts of the archdiocese more than five thousand people, young and old, laymen and priests, laywomen and nuns, came to attend the sessions of the Priests' Eucharistic League, the National Conference of Catholic Women, the Rural Life Conference, the Marian Congress, the C.Y.O., the Mission Crusade, the Holy Name Conference, the League of Social Justice, and, in fact, every other sort of organization that is active in Catholic Action.

Three archbishops, three bishops, dozens of monsignori, hundreds of priests and sisters, and thousands of students lent their aid to make the meetings of the week a success. Delegates from afar—a Chinese missionary, the national director of the League of Social Justice, the national president of the Catholic Rural Life Conference, the president of a Federal Land Bank, the national director of the Knights of Columbus Boy Life Bureau, orators of national prominence—all of these came to edify and to be edified by the magnificent spectacle of Catholic Action, perhaps the finest example thus far in the history of the country.

[1] Vol. LX, No. 3, p. 301.

On the first day, a Eucharistic Congress, diocesan in extent, was held. This part of the program was opened with a Pontifical Mass, celebrated by Archbishop Beckman, of Dubuque, and the sermon, an eloquent exposition of the meaning of Catholic Action, was preached by the Archbishop of St. Paul, the Most Rev. John Gregory Murray. The Mass was followed by a Eucharistic procession in which hundreds of priests and thousands of students participated. Later in the day a number of priests read papers dealing with the Holy Eucharist, particularly from the devotional viewpoint.

In the afternoon of the same day, the N.C.C.W. unit of the diocese met in annual convention, where several of the delegates gave extensive reports on the activities of the various units of the organization during the past year. The Dubuque Conference was organized just a year ago, but the reports seemed to indicate accomplishments that would ordinarily require several years. Archbishop Beckman told the assembled delegates that since the organization of this unit there has been a very notable increase of Catholic interest and activity in the archdiocese, particularly along lines of education and charitable work.

The second day of the program was devoted to the diocesan Rural Life Conference. The Conference opened with a Pontifical Mass celebrated by Bishop Kucera of Lincoln; the Rev. Wm. M. McGuire, a national figure in Rural Life work, preached the sermon. On account of the present financial distress in the farming area, the subject of credit was stressed in the meetings. Mr. D. P. Hogan, President of the Omaha Federal Land Bank, came to explain the credit relief agencies of the federal government. More than a dozen farmers entered into a lengthy discussion on the subject with Mr. Hogan, much to the enlightenment of the hundreds of interested farmers present. The Rev. W. Howard Bishop, President of the National Catholic Rural Life Conference, delivered a stirring address on "Back-to-the-Land: a Catholic National Need"; Mr. Thomas Doig, a representative of the National Extension Bureau of Credit Unions, explained these organizations, and Mr. J. W. Tittemore, an orator of national prominence, proposed a new plan for solving the farm problems of to-day. Several priests of the diocese read papers on farm problems and

on the projects of Catholic Action to aid in the social, economic and religious betterment of the farmers.

The third day opened with a Marian Congress of the archdiocese,—the first of its kind to be held in this country. This Congress opened with a Pontifical Mass celebrated by Archbishop Lenihan, Titular of the See of Preslavo. The sermon at this Mass—"Mary and the Catholic Family"—was preached by Bishop Heelan, of Sioux City. Following the Mass, the day was devoted to meetings of various groups of Catholic activities. The League of Social Justice heard the National Director of the League, Mr. Michael O'Shaughnessy, who explained the nature and the workings of the new League that was organized just a year ago. Mr. Frank Bruce, representing the Milwaukee St. Vincent de Paul Conference, outlined the policy of that organization in the present period of distress. Mr. John J. Contway, National Director of Boy Life Bureau for the Knights of Columbus, addressed the C.Y.O. meeting on boy work and congratulated the local directors on the splendid progress already made here in this direction. The Hon. Judge John C. Kleczka, of Milwaukee, outlined before the Holy Name group the relationship between that society and the parish.

Besides these, six other groups met during the afternoon—Sodalities, the Mission Crusade, the Catholic Historical Society, the Catholic Youth Organization, Study Clubs, Laymen's Retreat Association and the Boy Scouts. In all of these, reports were given by those actively engaged in such work throughout the diocese. The meetings were crowded with large numbers of enthusiastic participants in each of the movements. The same message was brought to each meeting—that in all parts of the diocese, in every parish and in every school, Catholic Action is not only existent but in a flourishing condition. The youth of the participants, earnest as they were, augurs well for the future of the movements.

The grand climax to the three-day program came with the Pontifical Vespers, held on the third evening, at which Archbishop Beckman officiated. More than three thousand people were gathered in Columbia College gymnasium, where a special platform and altar had been erected for the ceremonies and for the choirs. The Vespers were chanted by the Columbia College

Choir, assisted in parts by a special boys' choir of seventy voices. At the end of Vespers, the Rev. Ignatius Smith, O.P., the celebrated pulpit orator, preached on "Mary and the World Crisis". Taking his inspiration from the scene before him, the speaker presaged a large measure of recovery, at least in a spiritual way, for the people of the archdiocese as a reward for their contributions to the cause of Catholic Action. Following Father Smith's sermon, a procession in honor of Mary was formed and, led by the College choir, the Lourdes hymn was taken up by the vast audience in a beautiful testimonial of prayerful song to the Mother of God.

This Catholic Action Week was the result of three years of patient labor on the part of Archbishop Beckman. His success in organizing the Catholic Mission Crusade convinced him of the value of organizations and, on coming to Dubuque, he immediately took up the work of forming several organizations throughout the archdiocese.

The importance of bringing these various organizations together into what he calls an Institute of Catholic Action was explained by Archbishop Beckman: "The opportunities for Catholic Action were never greater than they are at the present moment. The Church is the only institution which has survived the general collapse of the past few years and it is the only institution which has the key to recovery. Men admit freely that recovery in the moral order must precede every other kind of recovery, but they do not see that the Church offers the means to that moral recovery. We must present the Church to people to-day, we must show them what the Church stands for and what it opposes; that it makes for peace, justice, security, charity and honesty. We must show people the true philosophy of life and save them from the despair into which they are falling in great numbers. We must bring to them the message of Christ, 'You shall know the truth and the truth shall make you free'. We must teach them, too, that there are other values in life, higher and holier values, than the pursuit of wealth and pleasure."

TRUE SUN MIDNIGHT.

As shown on your watch.

Many false impressions exist as to the relations between sun time and standard time. The question is important for the priest on account of the obligation of fasting from midnight for the receiving of Holy Communion and of the reading of the Breviary. When Mr. Mitchell published his article in THE ECCLESIASTICAL REVIEW in May, 1931, on the difference between true sun time and mean solar time, the Editor asked him if it would be practicable to construct tables showing the deviations in different parts of the United States. The tables presented herewith have been prepared by the author in compliance with that request.

The meridians of longitude are given horizontally at the top of the tables. At the left end one finds the conventional time zones. The vertical column on the left indicates dates one week apart, in 1934. The figures in the tables show watch time or standard time at the instant of true sun-midnight.

Find your meridian of longitude, if you do not know it. Locate it in the table for the time zone in which you live. Follow that column down and for the dates given on the left column you will find standard time at the instant of true sun-midnight.

Mr. Mitchell is a member of the United States Coast and Geodetic Survey and Instructor in Astronomy at the Catholic University. His field work has brought him into contact with many priests throughout the United States. He has prepared and he offers these tables to the readers of THE ECCLESIASTICAL REVIEW in appreciation of the faithful services of the American priesthood.—EDITOR.

Traveling westward across our country a passenger finds that after he has gone a certain distance his watch is fast, an even hour ahead of those around him, and that he must set it back an hour. In the journey from New York to San Francisco he will have three such experiences, but so accustomed has the average man become to these differences of time through radio broadcasts (particularly of football games), that he is apt to reset his watch in a mechanical sort of way. Traveling eastward, the effect is naturally reversed. One must sit up late in Washington, D. C., to get a dinner broadcast from Los Angeles or San Francisco, whereas a noonday radio program from London or Paris may be listened to in New York or Washington only by the early riser.

Why is this? A little thought will tell in a rather general sort of way. We know that the earth rotates on its axis, that points on its surface are always moving toward the east, and that for this reason the sun, moon, stars and planets always rise in the east and set in the west. If one is up early enough to see what stars are rising before the sun dims their radiance, he may notice that the sun's vanguard is constantly changing, that after a year's time the procession is completed, and the same stars return to herald duty. He may notice that, while he remains in one place, the same stars will always rise at points having the same directions from where he is, but at earlier and earlier epochs as determined by sun-lit hours. The sun through the year will rise at ever-varying points of the compass: well to the northeast in the early summer for us in the United States, and far to the southeast at the beginning of winter. He will also notice that as the seasons advance and the directions of sunrise and sunset change, the times of those events will also change—the sun rising early and setting late in summer, but in winter, rising later and setting earlier. So that in one part of the year there will be more or less hours of sunlight during the day than in other parts of the year. If one goes due north from where he is, or due south, these times will change, till at the poles he may have weeks of sunlight or of darkness.

From such evidence it is manifestly impracticable to observe sunrise and sunset for time purposes, but it also appears that the time of the sun's crossing a north-south line midway between those points (sunrise and sunset) will give an epoch which is constant for any particular date at all points along that line. Such a line, extending through the poles of the earth and the point directly overhead (the zenith) is called a meridian. For observers located on it, it forms a reference or mark for all time observations. When the sun crosses a meridian it is true sun-noon for all points on it. It is quite evident therefore that at that instant it cannot be true sun-noon at points on other meridians. For points on meridians to the eastward it is past noon, as the sun has already crossed them, while for meridians to the westward which the sun has not yet reached, noon is (for the date under consideration) yet to come.

The difference in time between one meridian and some other meridian is dependent on how far they are apart—on how long it may take the earth to rotate on its axis in bringing the sun from the crossing of one meridian to the crossing of the other. This relationship of the times of two meridians is easily evaluated by remembering that it takes the sun twenty-four hours to pass from a given meridian back to the same meridian, and that in so doing the earth's rotation as indicated by the position of the sun is 360°, giving a basic equation of 360° = 24 hours, or 15° = 1 hour, or 1° = 4 minutes.[1]

The foregoing shows us that true sun-time on any meridian is a function of the sun's hour angle, that is, of the distance the sun is from the observer's meridian, and that not in any way is it dependent on how far the observer is north or south of some origin of reference, as the equator or pole.

This is by way of an introduction to the following table in which are shown standard times of true sun-midnight for various longitudes in the standard-time zones of the United States, for a sufficient number of dates during 1934 to render the determination of similar values for other meridians and dates a matter of direct interpolation.

The arguments used in taking values from the table are the longitude of the observer in the proper standard-time zone and the date. The quantity sought, standard time of true sun-midnight, is approximately the same on any given date for all meridians bearing identical relationship to their standard meridians, differing only in the seconds by small amounts. By omitting the seconds, and expressing only the hours and minutes, it has been possible to combine in one table with a compound heading, and in the space of a couple of printed pages, data for the entire country. The omitted seconds are of little consequence, since one is seldom sure of his watch correction within several seconds, and by keeping to the even minutes, as tabulated, one is always allowing a small margin for such lack of accuracy.

[1] No attention has here been paid to the fact that from sun-noon to sun-noon on any given meridian is not a constant time interval through the year, that true sun-time (called apparent time) differs from mean solar time, which is the base of standard time, and from sidereal time, which depends on the true rotation time of the earth alone and is determined from star observations. A study of time as given in any text on astronomy will define these differences. The difference between true sun-time and mean solar time was discussed in an article in THE ECCLESIASTICAL REVIEW, May, 1931.

Standard Time Zones	Longitude										
									Standard Meridians		
Atlantic									60°	61°	62°
Eastern	67°	68°	69°	70°	71°	72°	73°	74°	75°	76°	77°
Central	82°	83°	84°	85°	86°	87°	88°	89°	90°	91°	92°
Mountain ..			99°	100°	101°	102°	103°	104°	105°	106°	107°
Pacific	112°	113°	114°	115°	116°	117°	118°	119°	120°	121°	122°
Midnight preceding Sunday (1933-34)	H M	H M	H M	H M	H M	H M	H M	H M	H M	H M	H M
Dec. 31	11:30	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10
Jan. 7	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10	12:14
Jan. 14	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04	12:08	12:12	12:16
Jan. 21	11:39	11:43	11:47	11:51	11:55	11:59	12:03	12:07	12:11	12:15	12:19
Jan. 28	11:40	11:44	11:48	11:52	11:56	12:00	12:04	12:08	12:12	12:16	12:20
Feb. 4	11:41	11:45	11:49	11:53	11:57	12:01	12:05	12:09	12:13	12:17	12:21
Feb. 11	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10	12:14	12:18	12:22
Feb. 18	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10	12:14	12:18	12:22
Feb. 25	11:41	11:45	11:49	11:53	11:57	12:01	12:05	12:09	12:13	12:17	12:21
Mar. 4	11:40	11:44	11:48	11:52	11:56	12:00	12:04	12:08	12:12	12:16	12:20
Mar. 11	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10	12:14	12:18
Mar. 18	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04	12:08	12:12	12:16
Mar. 25	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10	12:14
Apr. 1	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04	12:08	12:12
Apr. 8	11:30	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10
Apr. 15	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04	12:08
Apr. 22	11:26	11:30	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06
Apr. 29	11:25	11:29	11:33	11:37	11:41	11:45	11:49	11:53	11:57	12:01	12:05
May 6	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04
May 13	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04
May 20	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04
May 27	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04
Jun. 3	11:25	11:29	11:33	11:37	11:41	11:45	11:49	11:53	11:57	12:01	12:05
Jun. 10	11:27	11:31	11:35	11:39	11:43	11:47	11:51	11:55	11:59	12:03	12:07
Jun. 17	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04	12:08
Jun. 24	11:30	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10
Jul. 1	11:31	11:35	11:39	11:43	11:47	11:51	11:55	11:59	12:03	12:07	12:11
Jul. 8	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00	12:04	12:08	12:12
Jul. 15	11:33	11:37	11:41	11:45	11:49	11:53	11:57	12:01	12:05	12:09	12:13
Jul. 22	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10	12:14
Jul. 29	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10	12:14
Aug. 5	11:33	11:37	11:41	11:45	11:49	11:53	11:57	12:01	12:05	12:09	12:13
Aug. 12	11:33	11:37	11:41	11:45	11:49	11:53	11:57	12:01	12:05	12:09	12:13
Aug. 19	11:31	11:35	11:39	11:43	11:47	11:51	11:55	11:59	12:03	12:07	12:11
Aug. 26	11:29	11:33	11:37	11:41	11:45	11:49	11:53	11:57	12:01	12:05	12:09
Sep. 2	11:27	11:31	11:35	11:39	11:43	11:47	11:51	11:55	11:59	12:03	12:07
Sep. 9	11:25	11:29	11:33	11:37	11:41	11:45	11:49	11:53	11:57	12:01	12:05
Sep. 16	11:23	11:27	11:31	11:35	11:39	11:43	11:47	11:51	11:55	11:59	12:03
Sep. 23	11:20	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00
Sep. 30	11:18	11:22	11:26	11:30	11:34	11:38	11:42	11:46	11:50	11:54	11:58
Oct. 7	11:16	11:20	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56
Oct. 14	11:14	11:18	11:22	11:26	11:30	11:34	11:38	11:42	11:46	11:50	11:54
Oct. 21	11:12	11:16	11:20	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52
Oct. 28	11:11	11:15	11:19	11:23	11:27	11:31	11:35	11:39	11:43	11:47	11:51
Nov. 4	11:12	11:16	11:20	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52
Nov. 11	11:12	11:16	11:20	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52
Nov. 18	11:13	11:17	11:21	11:25	11:29	11:33	11:37	11:41	11:45	11:49	11:53
Nov. 25	11:14	11:18	11:22	11:26	11:30	11:34	11:38	11:42	11:46	11:50	11:54
Dec. 2	11:17	11:21	11:25	11:29	11:33	11:37	11:41	11:45	11:49	11:53	11:57
Dec. 9	11:20	11:24	11:28	11:32	11:36	11:40	11:44	11:48	11:52	11:56	12:00
Dec. 16	11:23	11:27	11:31	11:35	11:39	11:43	11:47	11:51	11:55	11:59	12:03
Dec. 23	11:26	11:30	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06
Dec. 25* ..	11:27	11:31	11:35	11:39	11:43	11:47	11:51	11:55	11:59	12:03	12:07
Dec. 30	11:30	11:34	11:38	11:42	11:46	11:50	11:54	11:58	12:02	12:06	12:10

* Christmas.

LONGITUDE

63°	64°	65°	66°	67°	68°									
78°	79°	80°	81°	82°	83°	84°	85°	86°	87°	88°	89°	90°		
93°	94°	95°	96°	97°	98°	99°	100°	101°	102°	103°	104°	105°	106°	107°
108°	109°	110°	111°	112°	113°	114°	115°	116°	117°					
123°	124°	125°												

H M	H M	H M	H M	H M	H M	H M	H M	H M	H M	H M	H M	H M	H M	H M
12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10
12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10	1:14
12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04	1:08	1:12	1:16
12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51	12:55	12:59	1:03	1:07	1:11	1:15	1:19
12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04	1:08	1:12	1:16	1:20
12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05	1:09	1:13	1:17	1:21
12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10	1:14	1:18	1:22
12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10	1:14	1:18	1:22
12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05	1:09	1:13	1:17	1:21
12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04	1:08	1:12	1:16	1:20
12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10	1:14	1:18
12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04	1:08	1:12	1:16
12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10	1:14
12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04	1:08	1:12
12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10
12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04	1:08
12:10	12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06
12:09	12:13	12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05
12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04
12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04
12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04
12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04
12:09	12:13	12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05
12:11	12:15	12:19	12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51	12:55	12:59	1:03	1:07
12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04	1:08
12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10
12:15	12:19	12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51	12:55	12:59	1:03	1:07	1:11
12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00	1:04	1:08	1:12
12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05	1:09	1:13
12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10	1:14
12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10	1:14
12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05	1:09	1:13
12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05	1:09	1:13
12:15	12:19	12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51	12:55	12:59	1:03	1:07	1:11
12:13	12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05	1:09
12:11	12:15	12:19	12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51	12:55	12:59	1:03	1:07
12:09	12:13	12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57	1:01	1:05
12:07	12:11	12:15	12:19	12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51	12:55	12:59	1:03
12:04	12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56	1:00
12:02	12:06	12:10	12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58
12:00	12:04	12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52	12:56
11:58	12:02	12:06	12:10	12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54
11:56	12:00	12:04	12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52
11:55	11:59	12:03	12:07	12:11	12:15	12:19	12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51
11:56	12:00	12:04	12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52
11:56	12:00	12:04	12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:48	12:52
11:57	12:01	12:05	12:09	12:13	12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53
11:58	12:02	12:06	12:10	12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54
12:01	12:05	12:09	12:13	12:17	12:21	12:25	12:29	12:33	12:37	12:41	12:45	12:49	12:53	12:57
12:04	12:08	12:12	12:16	12:20	12:24	12:28	12:32	12:36	12:40	12:44	12:49	12:53	12:57	1:01
12:07	12:11	12:15	12:19	12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51	12:55	12:59	1:03
12:10	12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06
12:11	12:15	12:19	12:23	12:27	12:31	12:35	12:39	12:43	12:47	12:51	12:55	12:59	1:03	1:07
12:14	12:18	12:22	12:26	12:30	12:34	12:38	12:42	12:46	12:50	12:54	12:58	1:02	1:06	1:10

In using this table one will usually have to make an interpolation to secure the desired data for a specific date and meridian. Simple interpolation between dates and between meridians will give a result of practical accuracy. The interpolation between meridians is uniform; one degree of longitude equals four minutes of time, and an ordinary wall map of the United States permits of scaling of longitude to tenths of a degree, representing less than half a minute of time. Lack of a definite knowledge of where one is on the map will be a cause of error in this operation. The interpolation for dates is variable, but the interval of the table has been made sufficiently small to render this interpolation an easy one.

Several examples will illustrate the use of the table far better than could be done in many pages of text.

Example. What is the standard time of Holy Saturday midnight at the Catholic University of America, Washington, D. C.? The Catholic University is close to the 77° meridian, and uses Eastern Standard Time. As the table gives values for Saturday midnights throughout the year, no interpolation is necessary, and we take directly from the table on the line corresponding to the given date (midnight preceding April 1) and in the column headed 77° the desired time: 12h 12m.

Example. What is the standard time of Christmas Eve midnight in El Paso, Texas. Since the values for this date are also given in the table we have only to scale the longitude of El Paso before entering the table. The longitude we find to be 106°.43. This makes necessary an interpolation between the values given in the table for 106° and 107°. Since El Paso uses Central Time, we must use the values under 106° and 107° on the line marked Central Time. The desired standard time of Christmas Eve midnight at El Paso will then be 1h 03m + (0.43 x 4m) = 1h 04.7m.

Example. What is the standard time of midnight preceding December 8 in Hartford, Connecticut? The longitude of Hartford, scaled from a small map, is 72°.8, and Eastern Standard time is used in that city. Here a double interpolation is required: between values given in the table for the dates 2 December and 9 December, and for the longitudes 72° and 73°. The desired time is: 11h 37m + (0.8 x 4m) + (6/7 of 3m) = 11h 42m.

Example. What is the standard time of midnight preceding New Year's Day at Sioux City, Iowa? Sioux City is in the Central Time Zone, and its longitude as scaled from a map is 96°.3. Here again a double interpolation is required. From the table are secured values for longitudes 96° and 97°, on the dates December 31 and January 7. The value for January 1 will be one-seventh the way from 31 December, and 0.4 the way from 96°.

It is worked out as follows: 12h 26m + (1/7 of 4m) + (0.4 of 4m) = 12h 28m.

When on this New Year's Eve in Sioux City a standard watch shows it is 12:00 o'clock midnight, sun-time will say that the older year still has 28 minutes to run—that not till the hands on the standard watch point to 12h 28m will New Year begin there.[2]

HUGH C. MITCHELL.

Washington, D. C.

RINGING OF BELL AT MASS ON SIDE ALTAR.

Qu. If a Mass is celebrated on a side altar when another Mass is being said at the main altar, may or should the ringing of the bell be omitted at the side altar? If it is rung, some confusion is caused.

During Exposition of the Blessed Sacrament, if Mass is said at a side altar, should the ringing of the bell be omitted at the Mass?

Resp. The "Ritus celebrandi Missam" prescribes the ringing of a little bell ("campanula") at the Sanctus (VIII, 8) and at the Elevation (VIII, 6). But this rubric should not be observed whenever its observance would cause confusion. This is the reason why such a famous rubricist as Martinucci says that the little bell should not be rung during Mass whenever a high Mass is going on in the same church, or during a procession, or while the Office is being recited in choir.

The ringing of the little bell is prohibited during the Exposition of the Blessed Sacrament, not only at the Altar of Exposition, but also at all other altars by decree of the Sacred Congregation of Rites, No. 3157, ad 10; and No. 3448, ad 2.

[2] Note from the tables that the difference here of 4 minutes for 7 days is not constant throughout the table, but that the difference of 4 minutes for 1 degree of longitude is constant.

MAY PRIESTS OFFICIALLY WITNESS MARRIAGES BETWEEN NON-CATHOLICS?

Qu. May a priest who is authorized by the civil law to "solemnize" marriages assist in that capacity at a marriage between two non-Catholics, e. g., in a place where there is no justice of the peace or other competent civil officer who speaks the language of the couple, nor a Protestant minister?

Resp. Two rescripts of the Holy Office touching this point show how improper it is for a priest to assist at a marriage between two non-Catholics, even though he act only as an authorized witness qualified by civil law.

In a reply to an inquiry made by the Bishop of Bardstown (Louisville), the Holy Office declared that, although the assistance mentioned above is not to be condemned in all circumstances, it is nevertheless to be discouraged as a rule ("communiter tamen esse dissuadendum").[1]

Later, the Holy Office laid down a stricter rule for the Vicariate Apostolic of Sandwich. It is to the effect that, no matter under what aspect the question was considered, the missionaries were forbidden to receive the consent of non-Catholics contracting among themselves; only if it were foreseen that very serious harm ("damna gravissima") for the Catholic religion would result from priests' refusing to assist at such marriages could it be tolerated, until the Holy See, after receiving a full report of all the circumstances, of the character and gravity of the damage threatening the Church as also of the possible scandal which Catholics might take from such assistance, should decide whether priests as civil officers might give material and passive assistance at such marriages.[2]

It is true that these two rescripts are private replies. Nevertheless they serve as a guide for similar cases. Therefore ordinarily it is not permissible for priests to act as official witnesses at the marriages of non-Catholic couples. Even the inconveniences to which the contracting parties might be exposed, as detailed by our inquirer, are not in themselves sufficient to permit priests to lend their services. At most it may be tolerated only if serious harm should accrue to the

[1] 20 December, 1837—*Collectanea S.C.P.F.*, n. 864.

[2] 11 December 1850, ad 24 quoad secundam quaesiti partem. *Op. cit.*, n. 1054.

Church from the refusal. Compulsion imposed upon priests would be such a cause. But our civil laws do not (so far as we are aware) oblige those whom it authorizes to "solemnize" marriages for the civil marriage, to offer their services to any and all callers. From this source alone there is no sufficient excuse. It would be different if there were reason to fear that the civil law would withdraw from all priests the power to "solemnize" marriages as far as the civil law is concerned. So too if serious outbursts of bigotry and the like were to be feared. No priest, however, should decide such matters for himself. He should not assist at such marriages without consulting his Ordinary.[3]

CONTRITION IN THE VIRTUE OF PENANCE.

Qu. Is it safe to teach that sorrow for sin motivated by God's love for us is perfect contrition? Cardinal Gasparri does not seem to teach it.

Resp. While we would not go so far as to say that it is not "safe" to teach the doctrine in question, it does seem to be less in harmony with the doctrine of the Council of Trent (Sess. 14, Cap. 4), and the doctrine of St. Thomas (*Summa,* pars III, q. 85. a. 11) in which the great Doctor defines the virtue of penance of which contrition is the principal element, as follows: "Poenitentia non habet quod sit virtus specialis ex hoc solo quod dolet de malo perpetrato, ad hoc enim sufficeret charitas, sed ex eo quod poenitens dolet de peccato commisso, in quantum est offensa Dei cum emendationis propositio."

BREAKING ABSTINENCE FOR REASONS OF ECONOMY.

Qu. What is a confessor to do if penitents accuse themselves of having eaten meat on days of abstinence in order not to let it spoil?

Resp. If allowing meat to spoil prove a *grave incommodum,* it may be eaten on a day of abstinence. A poor man's family may find that the day's supply of meat, if lost, is a serious financial embarrassment.

[3] *Cf.* Gasparri, *De Matrimonio,* (ed. nova, Vatican City: Vatican Press, 1932), nn. 1297-1301.

FORTY HOURS' DEVOTION CONCURRING WITH CANDLEMAS AND FEAST OF ST. BLASE.

Qu. What is to be done when Forty Hours' Adoration, the Feast of the Purification and the blessing of St. Blase are in conjunction?

Resp. When the feast of the Purification occurs during the Forty Hours' Devotion, the solemn votive Mass of the Blessed Sacrament (on the first and the third day) or "pro Pace" (on the second day) should be sung at the altar of Exposition. The Mass of the feast may be said at a side altar, and there the candles may be blessed and given to the people; but the procession of the Candlemas rite should be omitted. If the church is small, it would be preferable to omit entirely the Candlemas function, which is not obligatory except in collegiate churches.

As for the blessing of candles and of throats in honor of St. Blase on 3 February, it may take place at any time and in any place. It might, therefore, be given at a side altar during the Forty Hours' Devotion; but more fittingly after the reposition of the Blessed Sacrament.

PRAYERS AFTER LOW MASS ON FIRST FRIDAY.

Qu. Must the prayers after low Mass be omitted, e. g. first Friday, if privileged votive Mass of the Sacred Heart is said, or may they be omitted? The following references will explain my difficulty: Decree 4271 ad II reads "eique applicari potest"; Wuest, 185: "These prayers are not recited"; Mueller, p. 102, and Fortescue, p. 70: "These prayers may be omitted"; Wapelhorst, 124: "Praedictae preces recitandae non sunt"; Marc. Vol. II, 1639: "Omitti debent".

Resp. The wording of decrees 4271 ad II and 3697 ad VII favors the view according to which it is lawful, but not obligatory, to omit the prayers after low Mass on the first Friday, if the privileged votive Mass of the Sacred Heart is said.

The question put to the Sacred Congregation was: "Utrum Preces post Missam privatam dicendae omitti debeant post Missam votivam lectam de SS. Corde Jesu, prima cujusque mensis Feria VI celebratam, etc." And the answer was (D. 4271, ad II): "Missa de qua in precibus habeatur uti solemnis, eique applicari potest Decretum n. 3697, ad VII."

REMOVAL OF FOETUS IN TUBULAR PREGNANCY.

Qu. Where a surgeon in the course of an operation discovers tubular pregnancy, may he remove the foetus?

Resp. No decree has come from Rome in recent years concerning the lawfulness of the operation for the removal of a foetus in cases of tubular pregnancy. Therefore, we are still bound by the older decrees as interpreted by competent theologians. If the present writer were to give his own opinion on the subject, it would simply be one more opinion. All that he can do in the circumstances is to refer the inquirer to the very comprehensive discussion of the question carried on in THE ECCLESIASTICAL REVIEW in the years 1893, 1894, 1927 and 1928, and advise him to choose between the varying opinions according to the approved rules for solving practical doubt.

TAKING THE BLESSED SACRAMENT TO AN OUT-MISSION FOR BENEDICTION.

Qu. What is to be done in a situation like the following?

A lay retreat is to be opened in a country district where there is a small chapel. In order to open the exercises with Benediction it would be convenient to bring the Sacred Host from a church some miles distant. I am told that this is forbidden.

On the other hand, Sabetti-Barrett in its thirty-second edition says, page 621, that a priest about to go to an out-mission to say Mass on Sunday is allowed to bring some consecrated Hosts with him in order to give Holy Communion before Mass to persons who could not easily wait and receive at Mass because of physical weakness.

Resp. The Roman Ritual, Titulus IV, allows a priest to fetch the Blessed Sacrament only on behalf of the sick who cannot receive Communion in the church.

There is no necessity whatsoever of opening a retreat with Benediction. It is not permissible to bring the Blessed Sacrament from a distant church in order to give Benediction at the opening of a retreat in the small chapel of a country district.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The Problem of Jesus.

The year 1933 has been conventionally accepted as the nineteenth centenary of Christ's death, though scholars, studying the matter scientifically, have not as yet decided apodictically for any one of the probable dates of that event,—29, 30, or 33 A.D. This acceptance, due doubtless to the popular notion that the year 0, A.D. was the year of our Saviour's birth, and that He lived thirty-three years on earth, has been responsible, apparently, for considerable activity on the part of writers everywhere in producing monographs, articles, and books on the life of Christ, and on various problems of New Testament exegesis. The date of the first Good Friday, the miracles and parables of Christ, His Resurrection, the synoptic problem, and other subjects once more came to the front, particularly in France. Much that was written came from Protestant or Rationalistic pens, and was tainted at its source; but here and there able Catholics produced worth-while contributions to sound exegesis.

The First Good Friday.

Not much need be said on this subject, since nothing new has been discovered to dispel the uncertainty which exists concerning the exact year. Father J. M. Bover in the periodical, *Razón y Fe,* of last fall, reviewed much of the existing evidence on the point and comes to the conclusion that the most probable year is 30 A. D., with some probability for 29 A. D., and almost none for 33 A. D. He makes his calculations from three Gospel texts and from documents reporting various traditions. His Gospel texts are Luke 3 : 23, John 2 : 20, and Luke 3 : 1. The first refers to Christ's age at the beginning of His public life as " about thirty ", and from that, Father Bover gives the limit of elasticity as from twenty-nine to thirty-one years. Taking the year 748 A. U. C. (6 B. C) as a working mean between two possible extremes for Christ's birth year, 749 A.U.C. (closest possible to death of Herod the Great), and 746 A.U.C. (the earliest necessary to include the events surrounding the Birth), he calculates that in the year 29 A.D.

(782 A.U.C.), with three years of preaching, Christ would be thirty-four years and some months old at death, and thirty-one years and a few months at the beginning of the preaching. If 30 A. D. be taken as the death year, the result would be the same, provided there were but two years preaching. But in the hypothesis of 33 A.D., Christ would be at least thirty-four at the beginning of His public life, even allowing only two years for the latter. Hence the author's conclusion, based on St. Luke, is that the year 29 barely conforms with the words "about thirty", the year 30 fits in perfectly either with two or three years preaching, and the year 33 is impossible. (It might be noted in passing, however, that the word 'thirty' alone, according to Oriental calculation, is not necessarily to be accepted as exactly thirty; hence with the addition of the word 'about', the elasticity of the phrase *could* be stretched more than Father Bover admits, and particularly in the direction of forty).

The second text, from St. John, is interpreted as containing a comparison of two time durations,—the time required to build the temple, and the time in which the Saviour would rebuild it. By taking from Josephus the date 734 A. U. C. as the date of the building of the temple, and arguing from that point, Father Bover finds that 29 A. D. is possible as the date of the First Good Friday only on the supposition that the public life lasted but two years; the year 30 is possible with either two or three years of preaching; the year 33 impossible in either case. (Again, it is only fair to those who hold for 33 A. D. to remark that their interpretation of the text of St. John, based on the word used for "temple", denies a comparison of durations, and brings in the year 33 as an easy possibility).

The third text, Luke 3: 1, reports the conjunction of the fifteenth year of Tiberius with the beginning of the Baptist's preaching. There are two points of departure,—the death year of Augustus, 767 A. U. C., when Tiberius became sole ruler, and the year of the inauguration of Tiberius into imperial power in conjunction with Augustus, 765 A. U. C. To suppose that the First Good Friday was in 29 A. D., we must take the earlier date (767); to suppose the year 33 A. D. the later date is necessary. But either date is possible for the year 30, de-

pending on the length of time allotted to the public life. Again the probabilities are with the year 30 A. D.

It is unnecessary to run through the documents from Tradition. Sufficient has been noted to show that the exact year of the First Good Friday remains still a debatable question.

THE MIRACLES OF CHRIST.

Professor C. H. Dodd, Rylands Professor of Biblical Exegesis and Criticism at the University of Manchester, England, had an article on 'Miracles in the Gospel', in the *Expository Times* of August 1933, which was subjectively reverent but objectively destructive. Throughout the article, the reader is impressed with the reverend author's earnest intention to preserve the notion of the miraculous in the Gospel story; yet, from the very outset, it is abundantly evident that the Professor does not know what a miracle is. For him the whole life of the early Christian community is a miracle in which the Spirit of God is at work, a life impregnated with the realization of an all-pervading spiritual environment whose centre is Christ, the "radical miracle" of the New Creation. The various cures and healings—if we read the author aright—are merely the spiritual experience of the workings of the Spirit in this exalted atmosphere. The whole idea of the miraculous is an outgrowth of "apocalyptic eschatology", and as the life of Christ is a realized eschatology, the New Testament writers would naturally tell His story in the time-honored symbolism of prophets and apocalyptists, and would say that the "blind" see, the "deaf" hear, the "lame" walk, and so forth. Sight restored, then, is not a miracle in the true sense, but only a "Dodd" miracle. The actual texts of the Gospel tell a different story, a detailed story of actual blindness being changed to sight, and that too in the presence of not too credulous by-standers. But in the quiet of meditation one must not pay too strict attention to the actual words of the text!

All objectivity disappears in such an explanation, and we are rather pointedly told that it should. There are two forbidden approaches to the study of miracles, Professor Dodd explains,—they must not be considered as objective evidence of the supernatural power and status of Christ, and they must not be rationalized and left in that state. Miracles as objective evidence are impossible, because they are but the product of a belief in Christ as Lord of the New Age. In other words:

before we can accept these later miracles we must first have accepted the 'radical miracle' of Christ as Lord of the New Age; once this is accepted, the other miracles become merely the symbolic representation of it, internal (apparently) experiences produced as the result of the supernatural atmosphere in which the Christians lived. Rationalization is condemned, not so much on the score that it is wrong—it is easily possible, for example, that there *were* more than five loaves and a few fishes, and less than five thousand fed at the miracle of the loaves and fishes—but rather because it is better to see in such miracles a spiritual meaning, just as St. John (?) in the miracle just mentioned, urges us to disregard the material food mentioned and to see in it the symbol of the fact that when Christ came, the true Bread of Heaven was given to men.

St. John of course gives intimate details of action and speaking, and of the surroundings in which the miracle of the loaves and fishes took place. Further, he quotes the words of the Saviour (6:26): "Amen, amen, I say to you, you seek me, not because you have seen miracles, but because *you did eat of the loaves and were filled*". Possibly we see the material too well, and lack that spiritual élan which would help us to see eye to eye with Professor Dodd.

Although he has destroyed the very notion of a miracle, the author is persuaded that the miraculous forms an integral part of the Gospel, and must be retained as the sign-post of supernatural manifestations. Many critics, he informs us, reject all miracles which involve a suspension or violation of nature's laws. But they do this under a misapprehension. There really is no violation of those laws at all: all concrete reality is continuous, not parceled out into disparate fields; hence an element that is irrelevant under one aspect may be relevant under another. For instance, when the behavior of man is studied in the light of biology, something of that behavior may be beyond biological explanation, but may be explained quite simply in the psychological order; thus the laws of various sciences operate in different combinations due to the presence of a special factor which is irrelevant in a lower, but relevant in a higher science. In a similar way, we have a combination, not a separation, of the supernatural and the natural; whenever the supernatural impinges on the natural, we have what may "appear" to be a suspension of nature's laws, but in reality

there is no suspension, but merely the introduction of a special factor.

All of which is mere " dark-room " analysis, liberally helped out by a fertile imagination. While it is true that we do not know all that nature *can do,* we are definitely certain about some things which nature *can not do.* In the most casual reading of the Gospel story, there are numerous events for which nature can have no explanation whatsoever, events which are beyond and in opposition to nature's powers. To raise the body of Lazarus, certainly dead for at least three full days, Christ used merely His voice (we speak of course merely of natural instruments used, apart from Christ's supernatural powers) ; to restore eyes that were congenitally blind, we have but a little clay, spittle, and the waters of the Pool of Siloe; to cure leprosy which still baffles medical skill after centuries of intensive study and research, a word was sufficient. It would be the height of folly to explain such events away with the puerile assertion that we do not know what nature can do. Indeed Christ Himself at times explicitly calls upon such miracles as objective evidence of His supernatural status, and He performs them not before credulous Christians, but in the presence of hard-headed, stiff-necked unbelievers. Unless we drop down out of the clouds into the realm of actual fact, and accept such signs for what they really are, namely, visible actions and results of God's power and divinity, divorced from and impossible to mere nature, then the Gospel story becomes meaningless and worthless, the reverend Professor to the contrary notwithstanding.

The Resurrection.

In not so pious a manner, Maurice Goguel endeavors to destroy the objectivity of the miracle of the Resurrection, in his recent work, *La foi en la résurrection de Jésus dans le Christianisme primitif* (Paris, 1933). The author is already an accomplished and distinguished alumnus of the Critical school, and one who will go far in the esteem and recognition of that school. With engaging facility he introduces all the shopworn artifices of his training in his present volume—primary and secondary sources, chameleon-like redactors who can be intelligent or stupid at call, rejection of embarrassing texts, and the like. By doing some violence to the plan of

his rather lengthy book, but keeping within the spirit and intent of the same, we may summarize his ideas in a somewhat orderly way. According to his theory, primitive Christianity held two important elements in its belief: that Christ died, and that He would come again. How were these two elements to be united? Obviously by the idea of the Resurrection. Not at first, however, by the normal notion of resurrection; it was not a reanimation of the Body that had been placed in a sepulchre, but rather a direct transition from the tomb to Heaven. As evidence that such was the primitive belief, now hidden from all but such searching eyes as Goguel's, various texts are offered. For instance, we have the words of Christ to the dying thief: "this day thou shalt be with Me in paradise" (Luke 23:43). Evidently there is question here of an immediate transition from death to Heaven. So thinks M. Goguel. However, paradise in the Jewish mind was not Heaven in our sense; it was rather the "bosom of Abraham", the Limbo of the Fathers, where the souls of the just went to enjoy happiness. Hence Christ, speaking to a Jew, used the word in its Jewish sense. His promise, then, meant that on that very day the thief would be in a place of joy with Himself.

Another text, which must be dissected in the best Critical manner to suit the new theory, is taken from the second chapter of the Acts, particularly the thirty-second and (in part) the thirty-third verses: "This Jesus hath God raised again, whereof all we are witnesses. (33) Being exalted therefore by the hand of God . . ." We are asked to note two things: first that there is mention of faith in verse thirty-two (by implication), and of Heaven in thirty-three; secondly that the word "therefore" must be explained. This conjunction must join something; obviously it does not join its own phrase with the immediately preceding "whereof all we are witnesses"; but the only other phrase left is the one announcing the death of Christ. Hence we have an immediate juncture of the death and of the celestial habitation of Christ; the intervening phrase, connoting a terrestrial visitation on the part of Christ, must be expunged as a later addition which does violence to the thought (not to mention the violence done to the author's theory).

Thus by an exhibition of textual gymnastics for which there exists not a scrap of evidence, the author has his first point—that primitive Christianity first held a resurrection which con-

sisted in a direct transfer from death to Heaven. Before one has the opportunity to ask what we are to do with the embarrassingly weighty testimony of the various recorded apparitions, M. Goguel adroitly makes use of them to demonstrate the second phase in the development of early Christian thought. First of all there is an empty tomb to spirit away. The explanation is refreshingly simple: it is the foundation stone of the primitive belief; everyone knew that Christ had died, and the empty tomb is clear proof that He went to Heaven. (Goguel's personal belief is that Christ had been buried by inimical Jews in a secret cave, to which scavenger animals came and performed their grisly work: later, friends of Christ found the cave quite by accident). Such an argument is rather thin, and the disciples apparently found it so when they tried to publish it to the people. Hence to bolster up their contention, a number of apparitions were introduced. Simple. But in so doing, the Christians changed their primitive ideas on the Resurrection, and became sponsors inevitably of a new notion of the Resurrection, namely of a reanimation of the Body of Christ, with subsequent terrestrial appearances here and there in Palestine.

We might imagine that the author would find these admitted apparitions somewhat highly explosive material. But he is equal to the occasion. First of all the apparitions are divided into two groups, the Jerusalem and the Galilean apparitions. The appearance of belief in Christ's terrestrial apparitions in two widely separated regions at the same time is an impossibility (though we are not informed why); therefore one or other group must be false. On this supposition, the Jerusalem apparitions are rejected as mere literary transpositions of the Galilean tradition. Only the Galilean apparitions are authentic. A large-hearted admission which means nothing; this group is to be interpreted in the light of the apparition to St. Paul on the Damascus Road, and this vision was nothing more than the explosion of the subliminal ego into the conscious ego, —or in less polite language, an illusion!

In summary, then, Goguel informs us that primitive Christianity first held the notion of a resurrection which consisted in an immediate transposition from death to Heaven, and offered an empty tomb as proof. But being pushed hard to hold its front in the face of opposition, it introduced appari-

tions (which of course had no objective reality) as supplementary proof, incidentally changing the notion of resurrection to that of a reanimation of the Body of Christ, followed by subsequent apparitions. Not to omit any of the critical artifices, the author sprinkles a little pagan lore over the transition from one notion of resurrection to the other, in order to render the change more easily explicable: you mix together in proper proportions the Greek idea of apotheosis and the normal Jewish notion of Resurrection, and the matter is crystal-clear. In a final graceful gesture, the Apostles are absolved from all blame in handing down a misleading story in the Gospels: as a matter of fact they were really honest men, and guileless; and the story as we have it in the Gospels today is not their work, but a production that is anonymous and collective in origin, for which no individual is responsible.

Such is M. Goguel's phantasy. To spend time in an attempt to disprove it in detail were foolish. He asks us to accept his textual distortions, the existence of primitive sources for which there exists no evidence whatsoever, a cloud of redactors intelligent enough to deceive all but such brilliant men as himself, yet so stupid as to fail to see a contradiction within the space of a single line. Somehow we prefer to accept the texts themselves as they stand; the strain on our powers of belief is immeasurably less.

The Holy Eucharist.

Fortunately, not all that has been written in the past year or so is so depressing. M. Werner Goossens, in his thesis for a Louvain doctorate *Les Origines de l'Eucharistie, sacrament et sacrifice* (Paris 1933), presents us with a profound and solidly scientific study of this element in Christ's earthly ministrations. The work is somewhat difficult to peruse because of the exhaustive richness of the documented materials, but the effort entailed will bring its own reward in a deeper and wider appreciation of the supreme Mystery of our faith. The author has divided his work into three parts. The first section, of about one hundred pages, studies modern thought concerning the origins of the Eucharist, and ranges from Harnack's *Brod und Wasser* right on through the offerings of Jülicher, Haupt, Holtzmann, Eichhorn, Loisy, Goguel, Kittel, and many others. These are examined with a care and attention far

beyond their value as contributions to Biblical literature. In the second and principal section, the Eucharist itself is studied in the light of the New Testament texts, with a result that is comforting both from the viewpoint of scientific endeavor and also from that of faith. Every germane subject is analyzed carefully and annotated with copious bibliographical references,—the Last Supper, the Paschal repast, the agape, the Eucharistic rite, the doctrines of St. John and of St. Paul, and so forth.

The third portion of the book concerns the Christian origins of the Eucharist and is subdivided. The subject is first treated negatively; supposed parallels of various pagan rites are examined, and the conclusion drawn with justice that such parallels either never existed such as they are now described, or are of such vague, general similarity that their influence on Christian thought has been absolutely negligible. Turning to positive considerations, the author proves that the Eucharist is directly the work of Christ, unchanged by the nascent Church, by St. Paul, or even by the ancient liturgies.

If there is a fault in the work, we would say that perhaps the notion of the mystical is too strongly stressed in this last part of the volume. However, all things considered, the book is well deserving of a place on the library shelf as a mine, not only of Catholic opinion on the subject of the Eucharist, but also of the current critical and rationalistic, not to mention Protestant, viewpoint.

The Problem of Jesus.

Another well documented work, more easily read than the preceding, has come from the able pen of the learned Dominican, Father Braun, on the problem of Jesus *Où est le Problème de Jésus,* (Paris 1932). In it we find a carefully analyzed refutation of the critical viewpoint, and a complete answer to such rationalistic offerings as M. Guignebert's *Jésus* (Paris, 1933), and the book of the Messrs. Alfaric, Couchoud, and Bayet, *Le Probléme de Jésus* (Paris, 1932; put on the Index in June, 1933). Father Braun's work arising first as a series of lectures, brings home, step by step, the fact that there is no such thing as a 'Problem' of Jesus. In a very novel way the learned Dominican builds up his study on the admissions of his adversaries, a method that might fruitfully be applied to any field of Biblical endeavor.

From the constant and unsuccessful efforts of critics generally to discredit the existence of Christ, is gathered the golden minimum that somebody who was called Christ existed too certainly to be denied. The Liberal Protestants, aside from their devastating subjective interpretations, offer a Christ who is possessed of a virtue and a balance far beyond the capabilities of ordinary men. The eschatologists, play as they will with the surrounding circumstances, force into unmistakable relief the fact that Christ Himself believed in His messianic mission. The Historical school, interpret it as they may, add the fact of the Resurrection to the growing list. And finally the Mythologists assert that the elapsed time before the final flowering of Christianity is far too short if Christ were—as the Liberals and Eschatologists claim—nothing more than a man; hence Christ's divinity is vindicated.

Armed with these admissions, Father Braun turns to the accepted Gospel of St. Mark, and from it draws invincible citations to attest the historical existence of Christ in the time of Tiberius, His perfect virtue, miraculous power, personal conviction in His divinity and Messiaship, the belief on the part of His disciples in His Resurrection, and so forth. When he finishes his skillful work, he well may ask: 'Where is the Problem of Jesus?' In very truth it does not exist.

The Life of Christ.

So many, and such excellent Lives of Christ have been written in the past, that we might almost think it impossible to produce a really new life of Christ. Yet the feat has been accomplished. The eminent Father Lebreton, S.J., whose name is a byword in the realm of early Christian origins, has written a work on the life and doctrine of Jesus Christ Our Saviour (*La Vie et l'Enseignement de Jésus Christ, Notre Seigneur,* 2 vols. Paris 1931. Spanish translation, Madrid 1933), and his approach to his subject is different from that of any other author up to the present. We have excellent works treating the same subject from either the apologetic or the devotional standpoint; but the present work combines both the apologetic and the devotional aspect in a way that both imperceptibly fuse together. It is not an apologetic work with marginal annotations for devotion, nor yet a devotional work with apologetic comment, but rather a strictly historical study made in the light of faith.

Father Lebreton points out that the purpose of the Evangelists was not to satisfy the curiosity of their readers, but rather to illuminate their faith, and in pursuance of this conviction he makes of his study not a mere biography but a religious critique. In this particular is he different from other writers—in that his critical analysis of the documents takes into consideration not only the cold facts narrated but also and especially the *spirit* in which they were written. Hence he offers us not only the body but also the soul of his sources, an invaluable and hitherto neglected addition to critical appreciation.

In his historical reconstruction of the events recorded in the Gospels, the author does not follow an exaggerated harmony on the one hand, nor yet does he yield to the destructive disintegration of the critics. With a full realization of the historical difficulties involved, fruit of his long and penetrating study of early Christian sources, he follows a middle course, in general keeping within the lines drawn by other eminent modern Catholic authors, such as Father Lagrange, O.P., but at times departing from them with the sure step of a recognized master. He places the birth of Christ somewhere between 7 and 5 B. C., the appearance on the banks of the Jordan in the year 27 A. D., and the Crucifixion in the year 30 A. D. The earlier years of Christ, from the infancy on, are interpreted in the light of St. Matthew and St. Luke; and where these Evangelists are silent, as in the Hidden Life, he draws light from incidents in the public life. For the events from the Baptism to the Transfiguration, St. Matthew and St. Mark are the chief sources of his order. But in the closing months of Christ's life St. Luke and St. John furnish most of the evidence. In the course of the work there are opinions offered which may not be acceptable to some: Father Lebreton holds but one Pasch, which he places, with St. John, at the time of the first Pasch; he considers chapter six of St. John anterior to chapter five, and in the latter part of the same Gospel, judges that chapters 15-17, while authentic and historically accurate, were added by St. John to chapters 13-14 at a later period. He is also inclined to identify Mary Magdalen with the sister of Martha.

The ever clear consciousness of His mission which was Christ's, is brought out unmistakably, thus distinguishing Him

preëminently above other great teachers. While in the case of ordinary teachers the interior illumination varies and increases with the increasing intuitions of the years, in the case of Christ there is, even from the first moment, an utter absence of doubt, ignorance, sudden revelation. Always He is the complete master of Himself and of the situation, no matter when or where He appears. This is put in bold relief by the author in many instances throughout his work.

The documentation of evidence is particularly copious. From an apparently inexhaustible storehouse, the author cites from Palestinian, Jewish, Christian, Patristic, Scholastic, and Modernistic sources. Occasionally where these break down, as in the moving incidents of the Passion, even mystical writings are brought into service. From the maze of all these he brings forth his deductions with all the sureness of the master that he is in theology, biblical criticism, history, and literature. Henceforth any work that is to be a worth-while study of the Life of Christ, must take into consideration this monumental work of Father Lebreton.

Compendium.

In conclusion it may be well to call attention to a recent manual of the New Testament in French. The Fathers Lusseau and Collomb have recently published the fourth volume of their Nouveau Manuel Biblique, entitled *Les Saints Evangiles* (Paris, Téqui). It contains practically a thousand pages, and is up to date with the latest objections of the Critical school. There are several introductory chapters on Matthew, Mark, Luke, the Synoptic Question, its Historical Value, St. John, the Gospel milieu. Then follows the body of the work, divided into three major sections—the Childhood and Hidden Life, the Public Life, and the Last Days. The Compendium, well authenticated and documented, is something more than a mere Introduction; it contains here and there a considerable amount of exegesis. One objection, arising doubtless because of lack of space, could be offered in this—that many possible orthodox solutions of problems, different from those propounded by the authors, are left unmentioned. Otherwise the book is wholly commendable for seminary or private library.

Francis X. Peirce, S.J.

Woodstock College, Maryland.

Criticisms and Notes

THE OXFORD MOVEMENT, 1833-1933. By Shane Leslie, M.A., King's College, Cambridge. (Science and Culture Series. The Rev. Joseph Husslein, S.J., Ph.D., General Editor.) The Bruce Publishing Company, Milwaukee. 1933. Pp. xv+191.

Of late years, Americans have been able to read far too few books by Shane Leslie, as those will agree who have seen *The Anglo-Catholic* and the fair and flagrant *Poems and Ballads*, neither of which has been issued on this side. This deficiency is now compensated for in some measure by the present essay, written with all his old brilliance, and with the sympathy, humor, and rich humanity any chronicle of the Oxford Movement deserves.

It is no accident that "the only intellectual movement England ever bred" should also be a religious one. The religious genius of the English nation was clearly defined as early as the eighth century, when Bede recorded some of its variations in his *Ecclesiastical History*; it flamed out in Norman times in a succession of extraordinary ecclesiastics such as William of Wykham and Archbishop Beckham, in religious foundations such as the Gilbertines, in medieval embroideries, and in the lovely mirage of spires that made London and the Thames valley one of the glories of Christendom. In later times the cause of Thomas More, the fragrant pages of Traherne and Lancelot Andrewes, the longanimity of the Non-Jurors of 1688, and even Henry VIII's theological studies continue the tradition that in the last century issued in the impassioned music of Newman's prose, Ullathorne's apostolic energy, Gladstone's preoccupations with the sacristy, and the singular architectural genius that raised a Santa Sophia with a great campanile in Westminster, that meets His Majesty's eye whenever he turns from Buckingham Palace toward the City. And the English never had a stronger ecclesiastical bent than at present, as the wide interest manifested this year in the centenary of the Oxford Movement demonstrates.

As Leslie sees it, the Movement was threefold. The first chapter begins with the Tracts for the Times and ends with Newman's secession. The second carries us through half a century of battles between the Ritualists and the Bishops, to end with the Roman decision on Anglican Orders in 1896. The third and perhaps the last chapter closed with the acceptance of the Revised Prayer Book five years ago. In the present and the future, Ritual cannot trouble the Church of England again; nor is Doctrine likely to convulse her. Modernism is the living question. Dean Inge lies across the track

of the Oxford Movement with a snarl. He is the herald of the Modernist future, and Bishop Barnes is, if not its Messiah, at least "the most significant element in Anglican thought". Definitely then the future of the Church of England seems to lie with Modernism, and certainly the future of Modernism lies with her.

If this seem a more just than optimistic view of the future, we have to remember also that the story of the last century offers us what is perhaps the most extraordinary example of faith blossoming in the desert that Christian history can show. Like every writer on the subject, Leslie has discovered in the Non-Jurors the precursors of the revival, and he notes how, "before the dawn there fell an exquisite and multicolored dew, the romance of Sir Walter Scott". The parsons who lived in the beneficed ease of the eighteenth century Suttons and Coxwolds, and officiated occasionally without conscious irreverence, are sketched with good nature. We hear of a fishing parson who "kept his live bait in the font"; of Hannah More and Wilberforce touring Gloucestershire "to report the only discoverable Bible was used to prop a flower-pot"; of Bishop Barrington, who took his foxhounds with him on visitation. The state of the Church of England in the eighteenth century can best be imagined from the fact that in 1807 less than 5,000 out of 11,000 parishes in England had resident clergy. During the preceding score of years not one new church was built in London.

Then the placid waters were stirred and in the tempest that ensued Newman himself was swept Romeward. Newman's story has indeed been told again and again in many admirable studies, and he disappears early from this particular scene, though he continues to dominate his century and both churches, Anglican and Catholic. But the history of the Movement is also something distinct from him, and it is true that when Father Dominic sat in the wind-swept chapel at Littlemore and heard Newman's first confession, "the stream of the Movement divided against the Rock, even though it has since continued to flow as strongly on one side as on the other".

The second phase of the story is that of the Rise of Ritualism and the Advance of the Scholars. The breadth of the Church of England as early as the sixties can be gathered from a pleasant letter describing the curates of St. Philip's Stepney: "One is a Catholic. He breakfasts at 12:30 in a cassock and biretta. The second is an Anglican who spends his day organizing petitions to the Lord Primate. The third is a musician who sets the General Confession to operatic music. The fourth is a litterateur who reads Balzac all the week." It is only fair to the curates to add that the vicar, and writer of this letter, was John Richard Green, the historian.

The charity of Rome in the affair of Anglican Orders is now a matter of history, but even the kindliness of Leo XIII and the admirable Latin of the Anglican documents left no choice when Abbot Gasquet and Edmund Bishop had completed their devastating examination of the Edwardine service books. Theologically, as early as Edward VI's time there was proved a defect of intention in the consecrating prelate and a definite exclusion of the Catholic concept of the Sacrifice of the Mass and the Priesthood. Historically, it had been Rome's consistent policy from the days of Cardinal Pole to reordain absolutely. The pages of Bishop Barlow and the reasonable doubt that he ever was a bishop at all will send the clerical reader to Monsignor Barnes's fascinating book, *Bishop Barlow and Anglican Orders.*

It is more pleasant to be able to discuss the labors of the Camden Society, "which restored old churches and unearthed Jocelyn of Brakelond out of which Carlyle wove his vista of a medieval abbot," also producing that prince of liturgiologists, Henry Bradshaw, in whose memory a society was founded which bears his name and still continues to issue rare liturgical material. Nor could any account of the century be complete without a mention of such men as Dolling, Mackonochie, and Stanton, men of love and courage struggling in the slums. "Father Dolling," we read, "was unique, a rough and ready Vincent de Paul, whose memory has proved one of the glories and one of the stumbling-blocks of the Church of England. The rule has always been, when a Saint makes an appearance to worry him to death. Dolling with his Irish nature and superb indifference to comfort and promotion, proved the spark of genius which the Church of England needed to inflame direct and loving relations with poverty and with labor. Wherever he worked the Church of England scarcely knew herself. She became the Church of the English people, of the soldier and sailor, of the slum and prostitute."

In the appendices attached to the essay we are presented with a hitherto unpublished poem of Newman which seems to settle the interpretation of the "angel faces" of *Lead, Kindly Light*, and with notes on such questions as the Oxford Movement in Ireland, its influence on architecture, on literature, and so on. However, it seems a pity that this excellent little book of the "Science and Culture Series" should be marred by so many typographical errors. Finally, it seems surprising not to acquaint the public with the fact that this essay has already appeared earlier this year in England.

A HISTORY OF THE LEGAL INCORPORATION OF CATHOLIC CHURCH PROPERTY IN THE UNITED STATES (1784-1932). By the Rev. Patrick J. Dignan. The Catholic University of America Studies in Church History, Volume XIV.

This study is one of a series of very valuable researches made at the Catholic University. The purpose of the dissertation, in the language of the author, is "to trace the history of the efforts made by the Catholic hierarchy of the United States to secure adequate laws for the legal protection of church property . . . A survey of the actual legislation dealing with the incorporation of church property shows that in many States laws suitable to the discipline of the Catholic Church do not yet exist".

The study contains an appendix of cases cited, an excellent bibliography of sources both ecclesiastical and legal, and of other works consulted, particularly of a historical nature, containing a great many periodical articles and contemporary newspaper accounts. The work is divided into eight chapters, as follows: The Colonial Background, State Laws on Church Property Incorporation, in which chapter the author gives a brief statement of juridical concepts of Canon Law affecting moral personality, and a short historical development of the continental system, together with the English situation from the time of Henry VIII and subsequently, as a background of American legal theories of incorporation. The next chapters then concern themselves with Catholic Trustee Systems and what the author calls the Critical Period, which led to the abandonment of the trustee system, roughly the period from 1808-1829. The author then takes up the Conciliar Legislation of Baltimore and Nativistic Opposition, the Post Civil War Period and the Present Legal Status.

While the work is primarily an historical study of the development of the method of ownership of church property, nevertheless not only church history of the United States but canon law and civil law of necessity are treated and expounded, in so far as they pertain to the subject matter. An excellent effect of the book is that it serves as a compendium of most notable cases affecting this entire matter, with comment thereon. The purpose of the book as stated seems to be amply fulfilled. The author's conclusion is well borne out—"that in many States laws suitable to the discipline of the Catholic Church do not yet exist". Not only for an understanding of the historical development of the Catholic Church, particularly with reference to ownership of property, but also for an understanding of the present legal system, this book should be in the library of every Catholic priest

and layman who is at all interested in seeing that justice be done to the Church with reference to its ownership of property. The work is scholarly, thoughtful and from a legal point of view accurate.

THE CATHOLIC CHURCH. By the Rev. Michael D. Lyons, S.J. Light of the East Office, Calcutta. Pp. 82.

This recently written brochure presents a convenient and brief view of the Catholic Church under the following chapter headings: The Truth of Catholicism; God and His Creation; The Christ, the Saviour; The Church of Jesus Christ; Obligations of the Faithful; The Church and Non-Catholics; The Last Things. A brief bibliography of books on the Church, the prayers that Catholics say, and a handy index make this little book attractive to those who seek something that can be read in a hurry.

The author has the East in mind in his treatment of the subjects. The arguments advanced by those of Hindu background are answered. The assumption of the author seems to be that the older Protestant arguments must be refuted. Undoubtedly there is still need of such procedure in missionary countries.

The wording of the book is concise and uncompromising in tone. The treatment is somewhat cold and logical. But it is all practical. There is no idle speculation. On pages 63 and 65 the author presents some typical cases to show how a non-baptized person fares at death. The idea is good. It presents principles in action. But of course the actual cases are seldom as simple as here pictured. Case "F", p. 65, is somewhat ambiguous. The author does not state whether temporal or eternal punishment follows. Would a dying person, granted that he believes in Hell, be inclined to remorse *only* and *solely* through fear of Hell?

CANONICAL DECISIONS OF THE HOLY SEE. By the Very Rev. Stanislaus Woywod, O.F.M. Joseph F. Wagner, Inc., New York City; B. Herder Book Co., London. 1933. Pp. vi+309.

Periodically the decisions and instructions of the Holy See are published in one volume. Father Woywod's work is of this kind; but its utility is more than a translation into the vernacular: there are included, for example, in this book formulae of faculties that are not readily accessible.

A glance at the preface of this manual will persuade one of its merit. It indicates that the volume will include all the replies of the Pontifical Committee for the Authentic Interpretation of the

Code; all the replies of the Sacred Congregations on the canonical matters in their province; all the rescripts, decrees, and interpretations of the Holy Father or the Sacred Congregations whereby the legislation of the Code is put into practice; and, finally, all the decisions of the Sacred Penitentiary and the Rota elucidating the legislation of the Code.

The author is logical in his arrangement. Whenever it is practicable, the subject is treated under the corresponding number of the canon in the Code. When such arrangement is not feasible, reference is given to the document itself in the Appendix. The necessary references are made in the approved manner. The book will be of assistance to those who are interested in the study and the application of Canon Law.

ASSUMPTIO B. MARIAE VIRGINIS MATRIS DEI: DISQUISITIO THEOLOGICA. By D. Paul Renaudin. Taurini-Romae, Marietti. 1933. Pp. viii+184.

With the thoroughness characteristic of his scholarship, Dr. Paul Renaudin has produced this small compendium representing a critical survey of practically all the evidence, Scriptural, Patristic, Liturgical and rational, for the doctrine of Our Blessed Lady's Assumption into Heaven. Like others who have investigated this subject, Dr. Renaudin has been unable to produce any concrete and satisfying evidence for the belief during the first five centuries—a silence that may be explainable on the ground that up until the Council of Ephesus in 431, the Fathers took Mary's glorious privileges for granted and, being occupied with more urgent and fundamental questions, spoke seldom and less clearly and directly of Mary's final glorification. The Council of Ephesus, however, having met to define Mary's divine maternity, may well have aroused and rendered more explicit a hitherto accepted belief in all Mary's prerogatives, including her final glorification of soul and body.

While all the phases of this doctrine are thoroughly and compactly treated, the topic that will probably interest scholars and theologians most is the definability of the doctrine. The author rightly holds that if the heavenly transfer of Mary's body took place in an invisible manner, the evidence is entirely within the sphere of the supernatural, and so no historical proof can be forthcoming. With the lack of clear and satisfying Scriptural evidence, the weight of authority then rests on the tradition of the *Ecclesia docens* coupled with the *consensus fidelium*, both of which have amply expressed themselves in the liturgy of the Church from the fifth century down to the present. In this connexion the dictum of Pope St. Celestine I

—"Legem credendi statuit lex supplicandi", might be safely applied. In confirmation of this an appendix of the *Postulata*, with 192 signatures, shows a mind favorable to a definition on the part of the Vatican Fathers, had the Council been continued. In its clearness, completeness and conciseness the book is certainly one of the best on the subject within recent years.

LEVI SILLIMAN IVES. By John O'Grady, Ph.D. P. J. Kenedy and Sons, New York. 1933.

The centennial of the Oxford Movement has just been celebrated in England. In America, there came somewhat later a similar but unheralded movement which sent some courageous souls Romeward into the immigrants' Church and gave a humanistic touch to rigid American Anglicanism. The story of the Oxford Movement in America must soon be undertaken by an ecclesiastical historian. And in view of that event, studies of the Allens, Huntington, Hecker, Walworth, McMaster and others would be a welcome contribution. None of them is understood and without a knowledge of the strivings, turmoil, success and failure of each of them, the larger story cannot be interpreted in its broad significance. Dr. O'Grady has made a contribution to church history as well as to the annals of Catholic social work in his compact little volume on Bishop Ives (1797-1867).[1]

Levi Silliman Ives, a Connecticut Yankee, broadened by pioneer life in up-state New York and service in the War of 1812, turned from Hamilton College and Presbyterianism to the Chelsea Theological School and Episcopalianism. Ordained by Bishop White (1823), he served several Episcopal parishes including that of St. Luke's Church in New York. As a son-in-law of Bishop Hobart—incidentally Mother Seton's former Episcopalian pastor—Ives's advance was not slow nor uncertain. At the age of thirty-four years, he succeeded Ravenscroft as bishop of North Carolina and was consecrated by Bishop White. Like Bishop England, he had to compromise on the slavery question, much as he abhorred that "peculiar institution". He maintained that the slave was as happy as the English factory worker, while England insisted that he was better housed and clothed than the Irish peasant. Interest in education, in Newman, in the Nashotah experiment in Wisconsin, in Arthur Carey's heresy trial, in history, it would seem, and in his own Valle Crucis community aroused religious misgivings in Ives. His orthodoxy was questioned; and while his defence was forceful, he

[1] For a brief sketch see R. J. Purcell in the *Dictionary of American Biography.*

was unconsciously on his way to Rome. The Trials of a Mind in its Progress to Catholicism (1854).

Ives gave up a good living and preferment for poverty when he entered the Catholic Church to remain a layman. Despite episcopal interest in his poverty there was little opportunity for him, nor was he a renowned scholar. Catholic colleges were only preparatory schools in straitened circumstances. The bishops were niggardly in their contributions to his support. Catholic audiences were hardly ready for a lecturer. There were problems enough without worrying about the affairs of the Ives family. Hence Ives was left to his own resources and to find a place in the Catholic system in a day when lay action was only associated with trusteeism. This niche Ives found with the Saint Vincent de Paul Society and his foundation of the Catholic Protectory, aided by the diocese and the municipality and served by the Christian Brothers. His was a work among the poor, among the immigrant orphans who were preserved from distribution among the Western Protestant farmers and among the forgotten immigrant hordes who landed at Castle Garden. In his travels he carried his mission of child care to the immigrant centers and to men like Bishop Spalding, O'Connor and to the Mullanphys of St. Louis. He did a great work and honors came at his funeral; but unfortunately the Church did not utilize Bishop Ives to the extent of his capacity, in view of his high status in the Episcopalian Church. Dr. O'Grady presents Ives in person, in true perspective and in a searching interpretation of his labors. And this sketch of Ives so perfectly done by the publisher is worthy a place on the priest's bookshelf and in the school library.

AN INTRODUCTION TO LITURGICAL LATIN. By A. M. Scarre. Boston, Bruce Humphries, Inc., St. Dominic's Press. 1933.

This book is intended to give its users a sufficient knowledge of Latin to enable them to read the Liturgy, especially the Divine Office. Grammatical forms and syntax are presented on the basis of the usages found in the Liturgy, and the reading exercises are taken for the most part directly from liturgical texts. The work is justified on the grounds that to get a fair reading knowledge of liturgical Latin it is not necessary to begin with classical Latin, but that this end may be secured more easily and quickly by learning liturgical Latin through Liturgical Latin.

Within the limits set for himself, the author has done the work well. Presentation of the grammatical forms and syntax of liturgical Latin is brief, clear, but on the whole adequate, and selections for reading are so generous that users of the book will not only get

practice in reading but will also become acquainted with many gems in the Liturgy itself. While the little book is obviously intended for instructing religious in the elements of liturgical Latin and is warmly recommended for this purpose by the Master General of the Dominicans in his letter of approbation, it might well find good use among lay students in our schools and colleges. Whether they are taking the ordinary courses in classical Latin or not, they should be strongly encouraged, if not required, to obtain some familiarity with the language of the Liturgy and thus be led to have a deeper and more intelligent appreciation of the beauties of their religion.

Literary Chat

The John Murphy Company of Baltimore has just published the 1934 Ordo. Form, size, quality of paper and binding follow the well known traditional lines of the Company, which always produces a most satisfactory Ordo. As far as a hurried comparison serves, the Monita occupying the first thirty-two pages have not been changed in any particular. The Imprimatur of twenty-nine bishops, archbishops and cardinals invite a very wide circulation. No priest would fail to profit by a careful reading of the Monita, which include an extraordinary range of details from the rubrics.

Those who find their piety refreshed by introducing variations into their Communion devotions might find helpful a series of cards containing appropriate indulgenced prayers and ejaculations. They are printed in two sizes, 4¾ by 5½ inches and in smaller size to fit into a prayer book. They may be obtained from the Rev. Anthony Wolf, Mt. St. Mary's Seminary, Norwood, Ohio, without cost if stamps are sent to cover postage.

The newest liturgical manual for layfolk to come to us is the *Daily Missal-Vesperal*. Within its 2,682 pages are found the Latin text and an English version of the Mass and the Vespers for every day of the ecclesiastical year. Not only that, but many notes explaining the sacred rites are given. The Carmelite Father Berthold has designed some two hundred pertinent illustrations which both adorn and give graphic meaning to the text where they appear throughout this compact manual. The contents include many other features also, such as liturgical morning and evening prayers, a summary of Christian doctrine, a practical survey of the Sacraments, the Way of the Cross, and other devotional exercises. The mechanics of this *Missal-Vesperal* are really excellent, the paper, letterpress and binding (in different styles) being well chosen. The Imprimatur of 6 May, 1932, is an indication of the up-to-dateness of this new aid to "the praying of the Mass" and real participation at Vespers. (The C. Wildermann Co., Inc., 33 Barclay Street, New York City.)

The sixth volume of *Der Grosse Herder* follows its predecessor promptly, notwithstanding the tribulations of the book market and all industry whatsoever. One can hardly escape the monotony of repeated praise of this work from every standpoint. The alphabet brings an unusual range of topics of great interest: Catholic Action, Catholic Church, Catholic Literature, Child, Coffee, Capitalism, Italy and Italian Art, Ireland (including five lines on the well-known Irish Stew), Japan and Japanese Art, Jerusalem, Jesus Christ, the immortal Bishop Von Ketteler, Oceanic Cables, Wood and Wood Carving. (*Der Grosse Herder*. Nachschlagewerk für

Wissen und Leben. Vierte völlig neubearbeitete Auflage von Herders Konversations Lexikon. Sexter Band. Hochrein - Konsequenz. Freiburg im Breisgau, Herder & Co. G. m. b. H. Verlagsbuchhandlung.)

One may look upon *Der Grosse Herder* as a sublimated dictionary of universal knowledge. We find not infrequently twenty to thirty topics referred to on a single page. In many instances the treatment is confined to one or two lines. The boxed articles with which readers are already familiar continue to give prominence to topics of particular interest. There are forty-five of them in the present volume. The illustrations in black and white and in color maintain the high standard of excellence displayed throughout the work. Perhaps one may be pardoned for borrowing the following statement from the publishers. The purposes aimed at have been so admirably realized that this writer can find no improvement on the publisher's own statement. "Here, for the first time, in language easily understood, accurate, digested and synthesized information covering the whole field of human knowledge, is brought together in one magnificent set of volumes to form a reference work in which Catholics can place implicit trust, because it is inspired throughout by the Catholic philosophy of life and is composed with special reference to the daily needs of Catholic readers."

The fifth volume of the *Lexikon für Theologie und Kirche*, containing 528 pages, or 1056 columns, includes titles between Hexapla and Kirchweihe. A highly compact article on Catholic Action contains an immense amount of information on the movement. There is a brief mention of the National Catholic Welfare Conference in the text. No reference to it was noticed in the very extensive bibliography. Perhaps this suggests that the time has come when an account of Catholic Action in the United States should give rise to a solid volume. We have a considerable literary output on the work, but it is largely confined to smaller studies, pamphlets and articles. A reliable survey of the entire movement would be of value.

The article on Our Blessed Lord fills eight and a half pages. A wide range of sources is brought to attention and cross references are abundant. The section on the teaching of Jesus contains a compact logical exposition of it which would serve admirably for a series of fundamental sermons. Doctrinal, moral, social and spiritual aspects of our Lord's teaching are woven together in a way that enables one almost to forget the conventional divisions of theological science that have been often lamented and not so often corrected.

The biographical notice of Bishop Von Ketteler — 1811-1877 — brings to attention the immortal founder and leader of the Catholic Social Reform Movement; that of Franz Hitze (died 1921) revives appreciation of his superb social leadership in Catholic Germany.

Articles on the Church, Church History, Index, Inquisition, Capitalism, Inspiration are elements of attraction in this volume. The entire field covered by this scholarly *Lexikon* is divided into thirty-three sections, each in charge of a distinguished specialist. About 300 contributors appear in volume V. (*Lexikon für Theologie und Kirche*. Zweite neubearbeitete Auflage des Kirchlichen Handlexikons herausgegeben von Dr. Michael Buchberger Bischof von Regensburg. Dr. Konrad Hofmann Schriftleiter. Herder and Co. Freiburg im Breisgau. Fünfter Band. Pp. 528.)

The books of Father Winfrid Herbst, S.D.S., cannot be too highly recommended for the laity in general, and in particular for boys and girls. The latest, *Follow the Saints* (Benziger Brothers, New York. 1933. Pp. 253), is a series of readings from the lives of the saints. The author goes through the calendar, skipping days here and there, and making altogether a happy choice. All the old favorites are here and some very attractive new ones. Though the individual readings are short, each contains something of the essence of the Saint's holiness. To each reading is appended an application that is really practicable. In

these days when the newspapers and magazines and books deal largely in twisted, scandalous lives and views, such a book is as refreshing as "the blowing of a wind bringing dew".

Redemptorist Centenaries, by Father F. Byrne, C.SS.R., which appeared in 1932, commemorated the founding of the Redemptorists in 1732 and the arrival of the first Redemptorists in the United States in 1832. That volume was followed by another in 1933 which acquaints us with the spirit, life and government of the community. (*Circular Letters of Redemptorist Generals.* Bruce Publishing Co., Milwaukee, 1933; pp. 297.) The Letters were directed to the houses of the community in a spirit of intimacy. They contain practical interpretations of the high spiritual idealism of St. Alphonsus as conceived by Superiors General Mauron (1855-1893) and Raus (1894-1909). One finds much pastoral theology, a discussion of familiar lesser human failings, and of the principles of perfection in this useful collection. The use of headings in bold type enables the reader to catch the contents of the paragraph without difficulty. An index would have added greatly to the value of the work.

Father Francis P. Donnelly, S.J., of Fordham University, must have had a "good time" when he undertook to show us our debt to the Greek language. (*Greek Speaks for Itself.*) In a tiny publication of seven pages he employs over 500 English words in ordinary use, derived from the Greek. The reading of it is pleasant and stimulating—well worth while for students of Greek whose flagging interest makes the language a burden, not a joy.

The leaders in the National Catholic Welfare Conference appear to possess accurate insight into the obstructive power of narrow outlook, lack of information and perhaps mistaken conscience, shown in the history of Catholic Social Action in the United States. The extraordinary prestige now enjoyed by Catholic Action as solemnly set forth by the Holy Father and the Hierarchy of the Catholic world should make its progress automatic. Yet latent social forces, inadvertence, apathy, misunderstanding of the spiritual quality of all life make necessary resort to every kind of appeal in the effort to bring the Catholic social conscience to full expression.

The National Catholic Welfare Conference conducts a vigorous literary campaign to accomplish this. An important addition to its literature has just come from the press—*Aids to Catholic Action.* This booklet of 92 pages explains the major aspects of the field. Each chapter is followed by questions suggested for discussion and by a bibliography. The Appendix contains instructions for the organization and conduct of study clubs. (N. C. W. C., 1312 Massachusetts Avenue. N.W., Washington, D. C.)

A silent revolution has changed the world. Old ways of seeing and judging values are "out of due time". Difficult as the task is, we are compelled to learn a new philosophy of living, to surrender preferences and traditional views of duty to Church and nation. The whole philosophy of Catholic Action is nothing other than a reïnterpretation of faith and social duty in the face of a changing world. To remain indifferent now, to witness this colossal effort at Social Reconstruction, and have no interest and take no part in it would be lamentable. The National Catholic Welfare Conference as interpreter of Catholic Action to the Church in America offers inspiration and guidance that all brave, believing hearts will hear and obey.

Fergal M'Grath, S.J., offers many a telling proof that "Christ is still in the world of to-day" not as a mirage but as a reality. Life's troubles are less troublesome not because Christ is a fond memory, but because He is as actively interested in our own little affairs as He was when He traveled the roads of Palestine as Teacher and Comforter of men.

Christ in the World of To-Day (Dublin: M. H. Gill & Son, Ltd., pp. 122) is a collection of six lectures, built up on the one theme—the Sacred

Heart as the solution of all modern problems. No doubt, topics such as Marriage, Communism, Industrialism, and Suffering Due to Depression, have been discussed so frequently as to be almost trite. And subjects like Modernism, or Science and Religion, seem too philosophical to rouse our interest. Yet this little paper-bound book, although treating these subjects once again, merits more than a passing glance. So many solutions offered for our modern problems fail to clear up any of the difficulties they have unearthed. Father M'Grath acknowledges the presence of these difficulties, and in a kind and understanding way shows why modern answers do not lead to truth. Then—and this is more important—the author offers the complete and only answer, the Sacred Heart of Jesus.

The *American Catholic Who's Who* which was published in 1911 by the B. Herder Book Co. and edited by the late Georgina Pell Curtis has been long out of date. The world has moved far since 1911. A new edition appears in a volume of 500 pages. The Preface is written by Dr. George Hermann Derry, President of Marygrove College, Detroit. The work is published and distributed by the Walter Romig Company, 10457 Gratiot Avenue, Detroit.

In addition to the alphabetical list of names and sketches the work contains a geographical index of 46 pages, with names distributed according to locality. No one could well question the services to be rendered by a work of this kind. The publishers have placed us under obligation on account of their enterprise and courage in undertaking it. Although a list of nearly twenty coöperators is an indication that the work was undertaken with care, its value is impaired by omissions and inclusions that are with difficulty understood.

These will be corrected no doubt in the next promised biennial edition. Meantime the work, faulty as it is, will be of service until its day of perfection arrives.

Books Received

SCRIPTURAL.

THE NEW TESTAMENT. Vol. II: St. John and the Acts; Part II: The Acts of the Apostles. By the Rev. Cuthbert Lattey, S.J., Professor of Fundamental Theology, Heythrop College, Chipping North, Oxon. (*The Westminster Version of the Sacred Scriptures.* General Editors: The Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J., Editor of *The Month.*) Longmans, Green & Co., London, New York, Toronto. 1933. Pp. xxxviii—213. Price, $2.60.

THEOLOGICAL AND DEVOTIONAL.

THE POPE AND CHRISTIAN EDUCATION. From the German of the Rev. Otto Cohausz, S.J., by the Rev. George D. Smith, Ph.D., D.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1933. Pp. 131. Price, $0.25 *net.*

TURNING TO GOD. Sermon Notes on Conversion. By the Rev. Edward M. Betowski, Professor of Homiletics, St. Joseph's Seminary, Dunwoodie, New York. Blank alternate pages for development of Notes. P. J. Kenedy & Sons, New York. 1933. Pp. xviii—376. Price, $2.15 *postpaid.*

THOMAS MORE. By Daniel Sargent. Sheed & Ward, Inc., New York. 1933. Pp. vii—299. Price, $2.50.

RELIGIOUS CERTAINTY. By Martin J. Scott, S.J., Litt.D. P. J. Kenedy & Sons, New York. 1933. Pp. xi—252. Prices: cloth, $1.60; paper, $0.35 *postpaid.*

ST. THOMAS AQUINAS. By G. K. Chesterton. Sheed & Ward, Inc., New York. 1933. Pp. xii—248. Price, $2.00.

PRACTICAL HINTS ON PREACHING. A Simple Handbook for Beginners. By the Rev. Aloysius Roche. P. J. Kenedy & Sons, New York. 1933. Pp. xii—192. Price, $1.35 *postpaid.*

CREED, CONFITEOR. By Francis P. LeBuffe, S.J. ("*Let us Pray*" Series, IV.) America Press, New York. Pp. 46. Price, $0.30.

ST. THERESA RETURNS. A Defence of Fundamental Catholic Teachings Most Frequently Attacked. By the Rev. Albert H. Dolan, O. Carm., Founder and Eastern Director of the Society of the Little Flower. Second edition, revised. Carmelite Press, 6401 Dante Ave., Chicago. 1933. Pp. 244. Prices: cloth, $0.75; paper, $0.35, *postpaid.*

THE MYSTERIES OF THE HOLY ROSARY. By Fr. M. Meschler, S.J. Reprinted from *The Garden of Roses of Our Lady.* No. 35, Our Sunday Visitor, Huntington, Ind. Pp. 47. Price, $0.10 *postpaid;* $3.00 a hundred, carriage extra.

"THIS IS MY BODY." A Guide to the Drama of the Mass. By the Rev. John M. Riach, C.S.P. No. 34, Our Sunday Visitor, Huntington, Ind. Pp. 32. Price, $0.10 *postpaid;* $3.00 a hundred, carriage extra.

IS THE CHURCH WOMAN'S ENEMY? Marriage and the "Newer Freedom" for Women. By the Rev. John A. O'Brien, Ph.D., Chaplain of the Catholic Students, University of Illinois. No. 33, Our Sunday Visitor, Huntington, Ind. Pp. 29. Price, $0.10 *postpaid;* $3.00 a hundred, carriage extra.

CAN INDULGENCES BE BOUGHT? New Light on Luther's Charges. By the Rev. John A. O'Brien, Ph.D., Chaplain of the Catholic Students, University of Illinois. No. 31, Our Sunday Visitor, Huntington, Ind. Pp. 27. Price, $0.10 *postpaid;* $3.00 a hundred, carriage extra.

PUSILLUM. A Vademecum of Sacerdotal Virtue in Brief Meditations. By Fr. Athanasius, O.F.M. Authorized translation. Second edition. Vol. I: First Week of Advent to Sixth Week after Epiphany. Vol. II: Week of Septuagesima to Fourth Week after Easter. Vol. III: Fifth Week after Easter to Eleventh Week after Pentecost. Vol. IV: Twelfth Week after Pentecost to Twenty-Fourth Week after Pentecost. Franciscan Herald Press, Chicago. Pp. x—208, vii—223, vii—232 and vii—225. Price, $4.00 the set.

LA VIE HUMAINE ET DIVINE DE JESUS-CHRIST NOTRE-SEIGNEUR. Par M. l'Abbé Félix Klein, Professeur honoraire a l'Institut Catholique de Paris. Bloud & Gay, Paris. 1933. Pp. v—474. Prix, 120 *fr.*

KATHOLISCHES RELIGIONSBÜCHLEIN. Nach den Weisungen der Bischöfe Österreichs ausgearbeitet von Wilhelm Pichler, mit Bildern von Philipp Schumacher. Herausgegeben von der katechetischen Sektion der Österreichischen Leo-Gesellschaft. Zwölfte Auflage. Verlagsanstalt Tyrolia, Wien-Innsbruck. 1932. Seiten 180. Preis: japanische Bearbeitung, 50 *sen.*

FLORILEGIUM seu Fasciculus Precum et Indulgentiarum Auctoribus A. C. De Schrevel, S.T.D., Vic. Gen. Em. Dioec. Brugen, et A. Legrand, S.T.D., Eccl. Cath. Brugen, Can. Tit., Majoris Semin. Directore. Editio tertia. Desclée, De Brouwer & Soc., Brugis-Flandorum. 1933. Pp. xxvii—475. Pretium, 20 *fr.*

DEUX AMES VERS LES CIMES. Histoire Vécue. Par. G. Joannes. Pierre Téqui, Paris-6e. 1934. Pp. viii—229. Prix, 11 *fr. franco.*

SUMMA THEOLOGIAE MORALIS AD MENTEM D. Thomae et ad Normam Iuris Novi quam in Usum Scholarum edidit Benedictus Henricus Merkelbach, O.P., in Collegio Angelico de Urbe Professor Theologiae Moralis. Tomus III et Ultimus: De Sacramentis. Deslee, De Brouwer & Soc., Parisiis—VII. 1933. Pp. 959. Pretium, 40 *fr. franc.*